THE SAMARITAN REVIVED:

AND

The course he then took to cure the wounded Traveller, by powring in Wine and Oyl.

Historically applyed for the sound and speedy Healing of our present dangerous Distractions.

With a Sermon preacht by the same AUTHOR upon

PROV. 24. 21.

My Son, fear God, and the King, &c.

By MATTHEW GRIFFITH, *D. D. and Chaplain to the late King.*

LONDON,

Printed for *Tho: Johnson* at the Golden Key in S^t. *Pauls* Church-yard, 1660.

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The Samaritan revived.

AS it is a truth generally received, That no ſtate or condition on earth is abſolutely perfect and happy; ſo it hath been the unwearied endeavour of all that are wiſe and good, to attain unto happineſs and perfection in every kind, as neer as humane frailty would admit. And becauſe nothing contributes more to happineſſe then Government, which by curbing the unruly paſſions of men, doth both help to ſafeguard their perſons, and diſtinguiſh their intereſts, ſo as they may freely and quietly enjoy what the Law calls their property; therefore the ancient Sages have taken a great deale of pains to find out, not onely what kind of Government is beſt in it

ſelfe, but alſo what is moſt ſuitable and agreeable to the naturall complexion, and conſtitution of each particular Countrey, and accordingly our Britiſh Anceſtors (ſo renowned in Hiſtory for their piety, prudence, courage, and loyalty) pitch'd at laſt upon Monarchy, as not onely acknowledged on all hands to be the beſt forme of civill government, but as moſt proper to the humour, and moſt proportionable to the temper of this ancient and formerly flouriſhing Nation.

And becauſe they obſerved that the beſt things corrupted, do commonly prove worſt, and that it is poſſible that Monarchy may degenerate into Tyranny; therefore they provided that our Government (though Monarchicall) ſhould be ſo contemper'd, that no Law ſhould be impoſed by the King upon the people, exacting their obedience, without their conſent given by their Repreſentatives aſſembled in Parliament (conſiſting of the three Eſtates) that as a threefold Cord is not

eaſily

eaſily broken: ſo if any of the three ſhould become excentrick, the other two by their mutuall concurrence, and ſeaſonable interpoſition, might evenly bound and ballance it. And we have felt of late by wofull experience, that when the Houſe of Commons grew ſo prædominant, as firſt to vote down, and then quite take away the other two eſtates (which were of old more rightly, and more eſſentially intereſſed in the Legiſlative power then themſelves; and accordingly by aſſiſting his Majeſty ſhould have reſtrain'd them) into what an *Ilias* of evils we have ever ſince been plung'd, and how ſharply we have ſmarted for this their uſurpation and intruſion.

And becauſe what is ſaid of that Perſon that travailed between *Jeruſalem* and *Jericho*, is too true of this Nation, which, to ſpeak plainly, is fallen into the hands of Thieves, that have rob'd, and ſpoild it, and by ſo often wounding it, have now left it half dead, therefore how e're others of known abili-

ties, do account it good ſleeping in a whole skin (paſſing by, like the Prieſt and the Levite branded in that Parable) and will take no cognizance of our lamentable caſe; leaſt they ſhould be ingag'd in, and either indamag'd or endanger'd by undertaking the cure; yet by Gods grace I am reſolv'd (with the good *Samaritan*) to poure in both Wine and Oyle; that firſt by throughly ſearching the deep, if not deadly wounds of this Body politick with my Wine; and then gently ſuppleing it with my Oyle; I may do my utmoſt endeavour to heal and recover it.

And here, affecting brevity, I will paſs by all ſuch infirmities as a quick ſight might have diſcern'd in the firſt ten years of the late Kings reign; and I will take my riſe no farther then an ordinary Politician might have eaſily obſerv'd, *viz.* That the Kings of *France*, *Spain*, and the States of the Low Countries, growing at that time dayly more and more potent by Sea and Land; and ſome of them not onely threatning

ning invaſion, but alſo year after year, and almoſt dayly committing upon the Narrow Seas, ſuch out-rages and inſolencies as could not well be any longer endur'd: His Majeſty (not only to ſupport his own juſt greatneſs, and the Honour of the Nation, but alſo both to ſecure his Subjects at home, and to give check to the neighbouring Princes abroad; (all which without far greater ſupplies then the ancient revenue of the Crown, could not poſſibly then be done to any purpoſe) rais'd Ship-mony; yet not untill ſuch time as divers of the Judges had freely deliver'd their Opinions, that in ſuch Articles of neceſſity he might lawfully do it. Now grant that the King had therein extended his Prærogative a little too far (though when the caſe was argu'd, the Judges were divided about it, and one half of them ſtoutly & ſtifly maintain'd it to be Law) yet in regard firſt he was in ſome ſort then neceſſitated to do what he did, for the weighty reaſons prælleadged; Next in regard it was all

the taxe which was then yearly paid: To both which let me add, that in regard it was but a flea-bite to each particular man, in comparison of those insupportable pressures, under which we have laien groaning and gasping ever since; all sober and unbyassed men must, and will confesse, that it had been a great deal better for us to have patiently endur'd that single inconvenience, then so many mischiefs as have since befallen us; and that had the Ship-mony been illegall, yet the Remedy hath been far worse then the Disease.

The ship-mony was no sooner assessed, but straight start up a discontented partie, which (having learn'd out of *Machiavil*, that it is best fishing in troubled waters) greedily laid hold upon that obliquitie, to render his Majestie odious: for they not onely denied the payment, but fell downe right into seditious and tumultuous courses: for the effectuall composing whereof his Majestie thought that the speedy calling

calling of a Parliament would be the moſt likely expedient; and accordingly of his accuſtomed grace and clemencie, he iſſu'd out his writs to convene ſuch a great Council as by their Wiſdome and Moderation might wholly ſalve up what was paſt, and ſecure us from all Innovations for the future. But the Tribunes of the People by ill Arts had ſo imbitter'd and exaſperated the ſeverall Counties and Corporations, that inſtead of grave, able, and worthy Patriots, few or no Knights and Burgeſſes were choſen but of the old puritan Faction, whom this Church and State, ever ſince the Reformation, have found to be inveterate and irreconciliable Enemies to Peace and Truth; Both which though they ſeem'd to cry up in the Beginning of the late Troubles; yet it appeareth at this day that they will not lay down their Arms, that they may have Peace; nor yet leave their lying, that they may have Truth. Theſe tender Conſcienc'd Men (ſo they call'd themſelves)

had

had then an Opportunity put into their hands to actuate, what in Corners they had ſo many Ages together aforehand deſign'd; *viz.* not onely the regular Alteration, but utter Abolition and Extirpation of the ſo truly ancient and every way excellent Government both of Church and State; though the poor People that choſe them, and many of them in the Simplicity of their Souls, neither did, nor indeed could give them any ſuch unlimited, and extravagant Power, as that Conventicle (being fleſht with improbable Succeſſes) did afterwards by degrees aſſume to Themſelves; And I call it a Conventicle in the ſame Sence that the *Trent*-Council was ſo call'd, and becauſe there was packing in Both much alike before the prevailing Faction in either could accompliſh their Deſigns. The Members being met, after an hearty Thankſgiving among Themſelves, that their Party was ſo numerous; and an hypocriticall Humiliation for the Evils they intended;

tended; they fell close to work; and the better to carry on their Designs, they publisht a Remonstrance to the Kingdom, in which (with accursed *Cham*) they laid open their Civil Fathers nakednesse (such as it was) and to render Him not onely odious, but ridiculous, they affix'd some personall faults upon Him, which He was in no wise guilty of. And his over-sights (if He had any) they did aggravate and embroider with such malicious Rhetorick, that they did thereby gull the well-meaning People into a kind of Credulity, or at least Anxiety; and so by little and little they did estrange and alienate their former good Opinions, and dutifull Affections from their lawfull and gratious SOVERAIGN: a Practise treasonable in it self, and so confest to be in any others; yet, they not onely conniv'd at it in themselves, and absolv'd themselves for it; but justified it as a Vertue both needfull and commendable; which it is confest by their new Legislative Power

er they might both as colourably and warrantably do, as [redacted] Lord [redacted] in the Houſe of Peers did profeſſedly maintain that we may do Evil that good may come thereof; and they had no other ground but his bare word (and that expreſly contrary to Gods Word) whereon they built the whole Fabrick of their *Utopian* Reformation: of which we can yet ſee no other Fruits but the Prophanation of Churches, yea, even of Saint *Pauls* the renowned Mother-Church of this City and Nation, which is not onely turn'd into a Den of Thieves, but a Stable for Horſes; which ſeem to have as much Religion and Chriſtianity, as ſome of the Men-beaſts that ride them: and more horrid Oppreſſions by High Courts of Juſtice, and other arbitrary Impoſitions, then ever were done by colour of Authority in the Reign of all the Kings ſince the Conqueſt. Theſe and worſe are the viſible Fruits of their pretended Reformation, as you ſhall ſee ere I have done. The Foundation whereof being

being laid in ſuch rotten Principles, the Structure (though like the City-Pageants, it was ſomewhat ſpecious at firſt, as being richly gilded, and fairly painted) was not likely to prove much better; yet they carryed on that which they call'd the Cauſe (for they were aſham'd to call the Rebellion by its proper Name) vigorouſly, and brought it by Degrees to that goodly *Babel*, and confuſed Chaos that now it is: For firſt they contriv'd a Proteſtation, which (like a Viper) had its teeth ſo buryed in its gums, that it ſeem'd at firſt bluſh an harmleſs beaſt, though the bite thereof was deadly: for though the Proteſtation had divers plauſible Pretences interwoven in it, and was made, as they ſaid (like our ordinary Almanacks) onely for the Meridian of the Houſe; yet as ſoon as the Members had taken it, it was impos'd upon the People; and the chief ends of it were; firſt, to cement the Factions faſt each to other: Secondly, like a *Shibboleth* to diſtinguiſh an Epiramite from

from an Iſraelite. Thirdly, to fortifie themſelves againſt the King and all his Adherents; And fourthly, to bear them out againſt the Reach and Laſh of all penall Laws, to which they might poſſibly become obnoxious in their future arbitrary Proceedings. And having thus prepar'd the Way, they fell to purging the Houſe of all ſuch as they call'd and counted ill-affected, and Malignants; that is, in plain Engliſh, they expell'd all ſuch conſcientious Perſons, as either out of the Fear of GOD, or Fidelity to His Anointed, would not concur in their dangerous Votes, and deteſtable Reſolutions: and they purg'd it ſo often, and made their Potions ſo ſtrong and fulſome, that ere long they had not left any conſiderable Number of honeſt and upright Men among them. And the Purgative Phyſick having wrought as well as they could wiſh, the next thing they Voted was the ſecuring of ſome of his Majeſties ableſt, and faithfulleſt Counſellors (as my

my Lord of *Canterbury*, and the Earl of *Strafford*, and others) whom they afterwards (as my Lord *Digbie* truly phraſ'd it) murther'd with the Sword of Juſtice: for my Lord of *Strafford* loſt his Head onely for high Miſdemeanors, as they call'd them; and the Arch-Biſhop of *Canterbury* ſuffer'd Martyrdome, onely to gratify the People of the Citie; which either out of Malice or Ignorance had petition'd that he ſhould ſuffer for their Sins (it ſeems) for he was charg'd with none that were mortall; and the Diarie of his Life which they publiſh't to detract from his good Name, and Fame, ſhall keep both upon Record to ſweeten his Memoriall to all ſucceeding Generations. And when the Members had thus ſhaken, if not ſhatter'd theſe two pillars, they cauſ'd others of His Majeſties Friends in Order to Self-preſervation to withdraw and conceale themſelves ſeing that by their Stay, though they might have hazarded themſelves, yet they could not have help'd Him who

muſt

muſt no longer (forſooth) be truſted with the Militia (one of the faſteſt and faireſt Flowers of the Crown, and without which a monarch is a king and no King) but it muſt be put into ſuch hands as they could confide in: and that being taken away, A Vote or two ſtript Him of all Power, in a trice, both by Sea, and Land. All his Forts and Ports, Caſtles, Magazines and Ships, were not onely ſeiz'd by them; but both man'd, and kept, and turn'd, and fortified againſt Him. And about that Time Sir *Richard Gournie* Lord Mayor of *London* (a Man of ſo ſingular Integrity, that the whole City for the time ſtood upright in him) was committed to the Tower; and *Iſaack Penington* ſubſtituted; whoſe Name more properly ſhould have been *Iulian;* For the Church of *England* never had ſo damn'd an Apoſtate, and firy a Perſecutor of her faithfull Sons, the loyall Clergy, as this *Penington;* during the time of whoſe Mayoralty moſt of the Orthodox Miniſters were ſequeſtred,

and

and many of them clapt a Shipboard, and thruſt into priſons, that their churches might be fill'd with ſuch ſchiſmaticks and Sectaries, as would cry down the *King* and the *Church*, and bawl up the Cauſe; and ſome of them came to ſuch an heighth of Blaſphemy, that they bluſht not to preach to their amaz'd congregations, that this Parliament had done more good for us by their Reformation, then CHRIST had done by his paſſion. And as it is obſerv'd in the body naturall; that a raw ſtomack makes a rheumatick head, and a rheumatick head makes a raw ſtomack: So it proves no leſs true in the body politick, that a factious Church-man makes a ſeditious Common-wealthſ-man; and a ſeditious Common-wealthſ-man makes a factious Church-man: For the new Lay-Levites ſhewing the way, ſoon after, ſome of the members fell from whiſpering, to ſpeak open Treaſon in the Houſe: And when his *Majeſty* in his

Mr. *Till* at Saint *Olives* in *Southwark*, 1642.

own Person, attended with some few of his Meniall servants, required those five might be delivered up to a legall Triall, the House, (by the help of the City) not only protected the Traytors; but also Voted the *Kings* demand of them to be a high breach of the priviledge of Parliament: and I believe, the *Pope* will as soon give us in a certain List of Apostolicall Traditions, as the Parliament will do of their priviledges; all which it is not held safe, for either Prince or People to know: These are *Arcana imperii*, and will help both *Pope* and Parliament out in all Exigences, and upon all Emergences whatsoever. The *King* being thus stript out of all power, and cheated out of the good affection of his liege-people; it was then but ask and have: The *Kings* Negative Voyce was voted down, and he now neither may, nor must deny the Members any thing. Then they Petition'd for a Triennial Parliament, and it was granted; yet that did not satisfie; for the truth is, they

they made uſe of the Trienniall, as a ſtalking horſe to a perpetuall Parliament; for which they had the confidence, or rather the impudence, to petition too, though they knew that the *King* could not juſtly grant it, (as tending to the inevitable deſtruction of himſelf, and the people committed to his Truſt;) yet they reſolv'd, though the *King* could not grant it, yet he ſhould not deny it: For while this hung in ſuſpence, the Members tamper'd with *Venne*, *Manwaring*, and other Zelots (Citizens of deſperate Opinions, and deſpicable fortunes) to ſally with their *Mirmydons* down to *White-hall* in great numbers, & greater diſorder; whereas many Sea-men of the ſame ſtrain were hyr'd under-hand to meet them by water; that ſo, what with their huge numbers, and their hideous noyſe, they might at laſt intimidate the Court; and having thus firſt extorted from the *King* his conſent to an Act for a perpetuall Parliament, they might ſoon after induce, if not inforce him, by

withdrawing himſelf from the imminent danger of a popular fury, to provide, as well as poſſibly he could in ſuch ſtraits, for his preſent and future preſervation. The *King* being thus forc'd to abſent himſelf, the Members laid about them luſtily; paſſing Vote after Vote, and Order upon Order; though I cannot ſtand to recount (neither is it much materiall if I could to ſay) either by what Artifice, or in what Order they paſſed them.

But to be ſhort and plain; A new broad Seale was made; and by vertue thereof Commiſſions were iſſued forth to raiſe Forces by Sea and Land againſt the King, and his evill Counſellors (as they ſtil'd all that in the integrity of their hearts did adhere unto him:) Open War was proclaim'd, & the Zelots brought in to make that Calfe: Their plate, jewels, ear-rings, thimbles, and bodkins, which were firſt melted and then coin'd with the Parliaments ſtamp: Fears and Jealouſies were created, and fomented: new dangerous plots

plots were daily diſcovered by the authors and contrivers of them : All known or ſuſpected Loyaliſts were baniſht out of the line of communication : The companies of the City took their turns to march down to *Weſtminſter* daily to guard the Houſe ; and the Citie for the time ſeem'd to all ſober men but a great Bedlam, in which, like ſo many mad men, they ratled with their chains, and hollowed, yea, and laughed, when in truth they did but help to haſten and lengthen their own miſery. The *Scots* were call'd in to lend their brotherly aſſiſtance, and to this end a ſolemn League and Covenant was equivocally pen'd, and taken; and impos'd as a ſnare, to entrap all conſcientious Subjects : A Directory was publiſh't for Uniformity in Doctrine and Worſhip, which had neither the Lords Prayer, nor any of the three Creeds, nor the Decalogue in it : A Synod, or Aſſembly of Divines was choſen to do their jobs of Journey-work : The Biſhops were firſt clapt in

the Tower, and then voted downe root and branch, and ſo was the houſe of the Lords Temporall afterwards: A diſgraceful Hue and Cry was ſent after his Maieſtie, and his Royal Conſort, and his no leſſe innocent, then illuſtrious Progeny were all ſtigmatiz'd: All that engag'd with, or but ſeem'd to favour Him, and his righteous Cauſe, were voted Delinquents, and Malignants: The Church of *England* (without any triall at all) was caſt, and condemn'd: The obſervation of Holydayes, yea of all the Feaſtivals kept in commemoration of Chriſt himſelf, was ſwep't away with an Ordinance: The Orthodox Clergy were ſequeſtred: Sacriledge was juſtified to be no ſin; and then the lands both of K. and Church were all ſold: The Presbytery was ſet up for three years: Weekly Faſts and Humiliations then were continued from morning to night, which they us'd onely (as the Fryar ſpread his net) till they had caught the fiſh: Not onely Popiſh, but Jeſuitical poſitions were preach'd,

preach'd, preſs'd, and practiſed: as killing, yea, King-killing is no murther: Curſe ye *Meroz*, then rung aloud in every Pulpit. Tryers appointed to keep all right men out of the Church; and Committees authorized in all Cities and Counties, as an Inquiſition to exerciſe the faith and patience of the Cavalliers. Great was the number of the Preachers; for a lying ſpirit made both ſome Lords, and their Coach-men; ſome Mechanicks, and their Apprentices; yea, ſome Miſtreſſes and their Maid-maukins, all gifted in that kind; which were not able to diſcern and diſtinguiſh between faith and faction; reformation, and rebellion; conſcience, and conſpiracy; holineſs and hypocriſie; yea, Jeſuits diſguis'd like ſeveral ſorts of Handicrafts men in corners and Conventicles were encouraged to ſow the ſeeds of Sedition and Rebellion, whileſt the poor people were ſeduc'd to follow them, & to cry them up for gifted men, and ſo induc'd to believe that there is no ſuch need of

preaching Miniſters, ſince God in theſe reforming times has pour'd out his Spirit upon all fleſh. And all men are taught of God both to pray and propheſie, if they would but ſtir up the grace that is in them, as theſe did who ſeem'd to have no other calling or enabling then they themſelves had. The ſchiſme was dilated; Conventicles countenanc'd; The Scriptures maim'd and mangled, whileſt they made uſe of the word of Chriſt, to betray the cauſe of Chriſt; divers Battails fought with various ſucces. Some Treaties pretẽded by the Houſe, but no accomodation ever intended; *For he that draws his ſword againſt his Prince, muſt caſt away the ſcabbard*, &c. In fine, his *Majeſties* forces were totally routed at *Nazeby*, and he being in a very great ſtrait, put himſelf into the hands of his native Countrey-men, the *Scots*; who treacherouſly ſold him to the goodly Members ſitting at *Weſtminſter*, who after they had cag'd him a while, and hurried him from poſt to pillar (as we ſay)

ſay) I mean from one priſon and Jaylor to another; and finding that they held him like a Wolf by the ears; whether they held him, or let him go, they were ſtill in danger; as not being able to ſatisfie and ſecure their own Guilt; they at laſt ſet up a mock-Court of Juſtice, in which they formally arraign'd and condemn'd him; and then moſt inhumanely murder'd him before the Gates of his own Palace, and uſuall place of reſidence. *Hic Finis* CAROLI *Fatorum*, &c. — And here obſerve by the way, that though the Presbyterians, Independents, Anabaptiſts, and all other ſchiſmatiques and ſectaries, may well be called *LEGION*, for they are many; yet though they be never ſo many, and never ſo far differing, and diſagreeing each from other, in their heads; yet like *Samſons* Foxes, they are tyed together by the tayls: and like *Simeon* and *Levi*, they agreed like brethren in actuating this, which was as capitall a crime, and as horrid an iniquity

quity, as ever the Sun beheld. And (which I may not pretermit in silence) when the Zelots first took up Arms, they pretended that they did it not against the *KING*, but his evill Counsellors: But God (who is the Tryer and Searcher of the Heart and the Reins) knew full well, that it was the *Kings Person*, & *Office* that they rebel'd against; and therefore his Providence protected Him in the day of Battail, and put Him safe and sound into their hands: that all the World might see by their actuall murthering Him at last, that they had intentionally murther'd Him from the first rise of the Rebellion: Thus what they did with the full sway and swinge of their Wills, did even against their Wills conduce towards their making good in His *Exit*, what they had often promis'd in the Entrance of their damnable Undertakings; *viz.* That they would make Him a *Glorious King*, meaning a *King* in *GLORIE*. To which let me add, that had the Sectaries been then subdued,

dued, they would then have ever hanckered after Rebellion, and cryed what glorious things they would have done, had they prospered in their pretended Reformation. And therefore Divine Providence so ordered the Businesse, that the worse Cause for the time got the better, to stop their Mouths, and let them see that their so *head-strong* and *brain-sicke Undertakings* (though seemingly prosperous for a time) tended only to, and ended only in their own Confusion.

The King being thus translated, and all His Royal Progeny being banish'd for the present, and by an Act of this perpetuall Parliament, for ever disabled from swaying the three Scepters of their Birthright; and the Kingdoms themselves being strangely metamorphos'd into a Common-wealth, as some are pleas'd to call it (The * pUbLIke WeaLth of engLanD) though all the naturall Subjects, and free-born Inhabitants, finde it in Truth to be a Com-

* *The name of the beast, 666.*

Common, or Publique Woe; for all things are now ſo farre out of courſe, that we can neither well indure the Diſeaſe nor the Remedie; and ſo it ſeems to fare with us at this day, as once it did with *GODS* own people, of whom it is ſaid, *That when there was no King in Iſrael, every one did that which ſeemed right in his owne Eyes*; and conſequently, few, or none did that then which was right in *GODS* eyes. And this being juſt our Caſe in this *Interregnum*; The Factions that were ſo combin'd in proſecuting, and perſecuting of the King, began to fall aſunder in dividing the Spoil, and each ſet up for it ſelfe.

The *Presbyterians*, as they had the largeſt ſhare in the Plunder at firſt (and ſo were beſt able to purchaſe the Lands lately belonging to the King and the Church) ſo had they then the greateſt power; for the Generall, and the Admirall, *Eſſex* and *Warwicke* were both theirs. But after *Eſſex* his death (whether

(whether it were naturall, as ſome ſay he dyed of a Surfet; he being a noted Epicure that ſerv'd no other God, but his own belly; or as others ſay, it was violent, and that he was poyſon'd; which if true, was the juſt Reward of his Rebellion) the morally Jacobite *Independents* out-witted their Brethren, and their *Elders* too, I mean the *Eſauite Presbyterians*, and got for a time both the *Birthright*, and the *Bleſſing* of the Civill Power, and conduct of the Armie into their hands, till e're long the Lieutenant General *O. Cromwell* (a man faſt to no Religion, but Intereſt) by his *Abſalom*-like Inſinuation with the Commanders, and by his preaching, praying, and other Gifts in canting, had ſo gain'd the generall good Opinion of the Common Souldiers, that he was on the ſodain proclaim'd *Protector*: And though all men look'd upon him as a meer Uſurper, and Intruder; Yet he did ſo ſhuffle and pack the Cards (ſometimes making *Friends*, otherwhiles preventing *Enemies*) that what

what between Love and Feare, Rewards and Punishments, he held fast what he had so unjustly seiz'd on, so long as he lived; And if any wonder how he first got, and then held the Imperiall Dignity? Let me tell them, that this brave *Oliver*, besides that he was a Gentleman born, and so had liberall Education at Home in Peace, and abroad in the Wars; he was also a man of excellent naturall Parts, and so thorough a Politician, that he check'd at nothing which was ill: He paved his way to Preferment, through Blood, Perjury, *&c.* And having got the Power, he laid aside the golden Scepter, as an insignificant bauble for legimate Princes to play with, and please themselves; and rul'd this (which he observ'd to be a stirring, and a headstrong people) with a *Rod of Iron*: If, with *Alexander* the Great, he met with such a *Gordian knot*, as he could not well untie, he strait cut it in two with his sword: And when the pummel was too blunt, then (with *Charles* the fifth) he

he turn'd the Point, which he kept ſharp, and ſpeedy in the Execution of Juſtice, be it right or wrong, as we ſay: And though our former *Princes* look'd upon *Parliaments* with ſome dread; and both King and people have of late ſmarted under them: Yet this *Oliver* call'd, and broke them up when he pleas'd. He plaid with *Parliaments*, as Ladies do with Serpents without ſtings, and made their power fruitleſs, their Malice toothleſſe. Briefly, he made *Spain*, *France*, and *Holland*, for the Time like the Sect we call *Quakers*, and to ſtand in fear of Him, whom they did not, could not love.

Richard the eldeſt ſon of *Oliver* was (as *Thurloe* ſaid) deſign'd to ſucceed his Father in the *Protectorſhip*; and accordingly declar'd by the then Council of *State:* and his ſecond ſon *Henry* continued a while his Vicegerency in *Ireland*; but the Members of the perpetual Parliament (having an aking tooth againſt *Oliver*, for expelling them the Houſe, and taking them from the

Receipt

Receipt of Cuſtome (which was indeed but a cuſtomary Deceit, feeding themſelves fat by ſtarving of us, and filling their own purſes by emptying, and exhauſting ours) obſerving the ſaid *Richard* & *Henry*, for want either of Reaſon or Reſolution, to be altogether unfit to rule; and taking advantage of their manifold wants and weakneſſes, I ſay, the ſaid Members then (being countenanced by ſome of the chief Officers of the Army) re-entred the Houſe, as their ancient Inheritance and Free-hold: and between Hopes and Feares prevailed with thoſe two Novices, to quit their places and power, without any Buſtle, or viſible Reluctation; And the two tame Creatures being gone, the beaſts of Prey (which had been ſo long kept faſting) grew the more keen and ravenous, ſwallowing all they could ſeize upon, by deglution: But the poor Members were much deceived in looking for an abiding Citie here, and to ſit down & reſt; for e're they were wel yvarm'd in their

ſeats,

Seats Lieut. Gen. *Lambert* (a Prince of *Oliver's* Faith, who had learn't of his great Lord and Maſter, to keep no Oaths, or Engagements, Covenants, Vowes, or Promiſes, but what he wanted either Opportunity, or Power to break) routed them again, and put them on the ſodain to ſeek out new Habitations. And the nine dayes wonder was hardly over, ere *Lambert* and his Confederates found that their Head-pieces were ſounder and better then their Heads; and that they had made a great deal more haſte, then good ſpeed: for upon mature deliberation, they could not but be ſenſible, that the common Souldiers were then ready to mutiny for want of pay; and that the Officers, had neither ready monies to ſtop their mouths; nor any poſſible way whereby to raiſe them. Beſides the Day of our Redemption drawing near; and the people being wearied, if not worried, by ſuch choppings and changings, as they had obſerv'd in Church, and State, (which

had run through all Forms of Government, without any present satisfaction, or hopes of future settlement) and that after so prodigal an effusion of Time, Treasure, and Bloud, they had done in effect nothing all this while, but undone themselves: then as (if GOD had put a new Spirit into the old *Britains*, which had opened their eyes) it seemes that all Counties, and Corporations, and this City above the rest, had, underhand promis'd to rise as one man; and to stand for a free Parliament, (which they knew could not legally be called without the King) as the onely visible meanes to redeem us, and our Posterity, from the House of Bondage; in which we have been constrain'd so many years to make the full tale of Bricks, though our hard-hearted Taskmasters would not allow us the usual proportion of straw. But however this Animosity, and undertaking was concluded on to be universall throughout the Kingdom; yet the

rest

reſt being prevented, and for the time diſappointed, Sir *George Booth* and his party in *Cheſhire*, were the firſt, if not the onely men, (beſide Sir *Thomas Middleton*, with ſome few of the *Welſh*) that took the Field in a conſiderable Body: The Report whereof had no ſooner alarm'd theſe *Southern* parts, but a Council of Warre was call'd; and *Lambert* was appointed to march *North-weſt*, to quell the Rebels (as they called them) yet he did not ſet forward till ſuch time as the *Anabaptiſts*, and (their ſpawn) the *Quakers*, and all other Sectaries were put into Arms here; as the onely godly party, in which, both the Army, and *Ireton* (then Lord Mayor) and *Titchborn*, with ſome other prime Citizens of the Faction, could then confide. And Generall *Fleetwood* undertaking to keep all quiet here, his Lieutenant General (with ſuch Forces as could well be ſpared) did advance towards *Cheſhire*: whoſe expectation being foil'd by the not timely riſing of the Aſſociated

Counties; the *Cheshire-men* were dispers'd without any great dispute; and *Lambert*, without a blow, had soon return'd victorious; but that foul-weather out of the *North* compell'd him to make an halt, and to put on new resolutions: for that Generall *Monk* had taken the Field, and was marching *Southward*; though whether as a voluntary, or as invited by the Presbyterians hither; it is not yet discovered. While *Lambert* was absent, he dispatcht severall Missives to *Fleetwood*, as so many Cautions, to keep the Members from re-admission into the House; which though he Religiously observ'd, as far as he was able, yet *Hazlerigge*, *Morley*, and the rest of the *Rump*, (for so they were abusively then call'd between the scorn and hatred of the common people) outwitting and overpowering the phlegmatique Generall, did by such power as they brought with them from *Portsmouth*, force their re-entry into the House; and did, Spider-like, eviserate and spin out them-

themſelves, and their time, that ſo they might not want new Cobwebs (ſuch as the Oath of Abjuration, and the Aſſeſsment of an hundred thouſand pounds a Moneth, and ſuch like trifles) wherein to entangle and engage us. As the Houſe ſate, hatching theſe Cocatrice Eggs, they caſt *Lambert* ſuch a bone to pick, as beat out all his teeth, and left him no more power, then ordinarily the prince of this world gives to the children of diſobedience, whom he ſtrips and whips at laſt, as the Guerdon of their former ſervice: and *Lamberts* forces being diſpers'd by an Order of the Houſe, Generall *Monk* marched on hitherwards without the leaſt oppoſition; and which is more, all the Counties which lay in, or neer the way, as he march'd, did unanimouſly petition him (as if he had been ſome petty Prince, and Saviour of the people, as we hope he will prove, ere he hath done) for a free Parliament; promiſing withall, that in order thereunto, they would

ſtand to him with their lives and fortunes; but both his carriage and expreſſions, were then ſo reſerv'd and doubtfull, that the Petitioners were diſmiſſed with little ſatisfaction, ſave that the man is eminently civil. Among which Petitioners, there were divers honeſt men, both of the Aldermen, Common Council, and young men of the City; who (for ſhewing their good affections to ſuch a free Parliament) were ſecur'd in the *Tower*, and other priſons: for though the Members uſed to give thanks to ſuch as preſented them with Petitions, fram'd in the Houſe, and ſubſcrib'd both in City and Countrey, according to their direction (which decoy was grown ſtale, and almoſt out of faſhion) yet now, when they ſaw all parts petition for a free Parliament, (which they reſented as deſtructive to their new model'd *Common-wealth*) they grew more impatient, and inſolent, then ordinary; eſpecially when upon Generall *Monks* firſt approach, they obſerv'd

ſerv'd his fair compliance, and forward obſervance of the Councill of States extravagant Order; To break down the City gates, and to pull up their poſts, and chains, a violence ſo unexpected, that it did not onely ſtartle the honeſt Common-Council for the preſent; but it ſo extreamly diſguſted the Citizens in generall, that though ſoon after he laboured to ſalve up the matter by ſome healing plaiſters; yet they did not forget, that he had not onely broke their heads, but had with ſome diſhonour made them, for the time, to pull in their Horns; with which they had (like ſo many mad Oxen) gored the King and his party during the continuance of the War; which as it took its firſt riſe thence, ſo God grant it may not end there, as the juſt puniſhment of their factious forwardneſſe.

To ſweeten them again, he ſcatter'd a few ſugar-plums among them, promiſing that they ſhould have a *Free Parliament:* and thereupon the giddy-

headed multitude ſtraight made great acclamations, ſome of them openly in the ſtreets, crying *God bleſſe King* CHARLES, God ſend us a King again; and others drank healths to the King and to the General, as they were then well warm'd with ſtrong drink, as well as with the flame of the Bonfires: And you will eaſily believe, that all the Bels in *London* rung for joy; though the more grave and ſober ſort ſaw not then any great reaſon why: Yea to this day, the Rump is ſo far from being routed, that they are rather recruited: and ſo onely inabled to do more miſchief, unleſſe many of the ſecluded Members (which are lately introduced) are become Real Converts (as it is not without ſome good grounds generally hop'd) though for the preſent, the Qualifications wch they preſcribe to all *Counties* and *Corporations* to be duly obſerv'd in the Election of the new *Knights* and *Burgeſſes*, give the whole Kingdome juſt cauſe to ſuſpect, that the intent and meaning of the Houſe,

is

is to have no free choiſe at all, becauſe they will not allow any to be choſen as Members of the next, but onely ſuch as have ſignally teſtified their good affections to this: and (if I may deliver my mind without offence) I cannot ſee (as things now ſtand) how they can legally iſſue out Writs to call a new Parl. without the Kings conſent; Or grant they could, why the Members now aſſembled, ſhould not have altogether as much power and will to redeem their poor bleeding Countrey vvhich they have thus imbroil'd, as the next can have, ſuppoſing it to be as good as poſſibly can be choſen.

Thus with the good *Samaritans* wine, I have ſearch'd the yet feſtering ſores of the *Body-Politicke*; I have lanc'd them to the quick, and not only let out the impoſtumated matter, but taken away the proud, and dead fleſh; for God knows that it is the humble, and earneſt deſire of my heart and ſoul rather ſoundly to heale our wounds, then onely ſuperficially to skin

skin them over; leſt if they break out again, the parts that are ill-affected, ſhould gangrene, and ſo the whole body periſh. Now I come with the *Samaritan* to pour in my Oyl, and to apply an healing *Balſam*; to which do you joyn with me in prayer, that God would be pleas'd to give his bleſſing.

The moſt authentique Phyſitians ſay, that the exact knowledge of any Diſeaſe, is the firſt ſtep to the Cure: and that the next is a velliety in the Patient to be made whole: The former (by Gods aſſiſtance) we have attain'd unto by that diſcovery, which hath hitherto been made; and that the latter is no leſſe neceſſary, may be gather'd from that unexpected queſtion, which our bleſſed Lord himſelf ſtarted to the man that had layn ſo many years cripled at the Pool of *Bethesda*; *Wilt thou be made whole?* which had been ſupervacaneous, but that ſome will not; as the Prophet *Jeremy* ſpeaks of *Babylon*; *We would have cured Babylon, but ſhe would not be healed.* And Chriſt bemoans

moans *Jeruſalem*, ſaying, *How often would I have gathered thee, even as an hen gathers her chickens under her wings? But thou wouldſt not.*

Thus at this day we ſee ſome of our ordinary beggars go about with ſcal'd heads, and running ſores upon them; who might be cured in our Hoſpitals, and coſt them nothing; yet they will not; partly, that they may have the more plauſible cauſe to beg, and partly that they may beget more compaſſion in the ſpectators; but principally, that theſe viſible griefs may be a ſuperſedeas againſt the Statute, that provides ſuch Vagrants ſhould be ſet in the ſtocks, or ſent to the Houſe of Correction: And the truth is, that there be divers members at this day, both of Church, and State, that will by no meanes endure to hear of any healing *Balſam*, or ſo much as the leaſt overture of an Accomodation; becauſe they are afraid, that if the times ſhould turn, and the Law (which is the rule of Right) ſhould take place; they ſhould then

then not only loſe the ſweet liberty, or rather licenciouſneſſe, to ſay, and do what they liſt, but alſo be conſtrained to refund by Reſtitution, and vomit up e're long all ſuch goods, or lands, as they have (againſt law and conſcience) already ſwallowed.

And to ſuch particular caſes (of which there is no end) it is impoſſible for any man to apply ſo many proper Remedies: All ſuch muſt be relieved by ſome ſpecial Act of *Parl.* provided, when there is cauſe: My ſcope is to heal the body Politick, and ſo many members thereof (as being become truly ſenſible of the mortal diſeaſe in which they have ſo long lain languiſhing) are willing to be reſtor'd to their former health and happineſſe; as the three nations (formerly ſway'd by one gracious Monarch) do jointly and ſeverally now profeſs themſelves to be.

And as our firſt diſtemper grew into a form'd diſeaſe, and that peſtilential, becauſe when things were out of order, we did not humble our ſelves before

fore God in prayer, quickned with fasting (prayers and teares being all the weapons that God allows Christians to take up against their lawfull Princes) but made our addresses onely to a *Parliament*, in which alone we did then put all our belief, and confidence: so God hath now severely scourg'd us with that arm of flesh, which as an Idol we set up in his stead (and so we can justly blame none but our selves, for we reap but what we sow'd, and drink but what we brew'd) and he hath turn'd that which we look'd upon as our onely remedie, into an Epidemical, and almost incurable maladie; to bring us at last to acknowledge ingeniously, that as neither power nor policy can prevail against Gods institution: so we must depend upon him alone for safety, and salvation. King *Asa* was onely troubled with a disease in his feet (one would think it was far enough from his heart) and yet because he sought to the Physician for help in the first place, when as he should have gon unto God,

it

it proved mortal. And as the woman of *Syro-phœnecia*, that ſo many years was troubled with *an iſſue of blood*, though ſhe ſpent all ſhe had upon Phyſicians, yet was not cured till ſhe came to Chriſt: So howe're it muſt be confeſs'd, that a *Parliament* rightly conſtituted, be a proper Phyſician for the *Body-Politick*, yet it cannot cure our preſent *Bloody-flux*, without the ſpecial concurrence and benediction of the Almighty; for it is moſt certain that no ſecond Cauſe can work to any purpoſe, without the influence, and aſſiſtance of the firſt.

The Law both of God, and this Land, run all upon the right, and power of *Kings*, under whom (as Gods Ordinance) we have not onely liv'd, but flouriſhed many hundred yeares: All the free-born people of theſe three Kingdoms, are bound not only by the former oaths of *Allegiance*, and *Supremacy*; but alſo by the *Proteſtation*, and the *Solemn League* and *Covenant*, to endeavour by all means the preſervation of

of the *King*, and his Succeſſors, and conſequently of *Charles* the Second, who is the undoubted Heir of his Fathers rights, and our hopes; without whoſe gracious concurrence no Law can be binding to us, and during whoſe exile, we have lived onely under *Uſurpation* and *Tyranny*, enmity and animoſity, poverty for want of trade, and continual exceſſive aſſeſsments to pay the Souldiers, who can never have all their arrears before we have a *King*: neither can we expect to ſee any end of War and Blood-ſhed, and all the miſchiefs and miſeries which now lie ſo heavy upon us, till our lawful King be reduc'd and reſtor'd. As when a bone is broken, or out of joynt, the Patient can never be freed from exquiſit pain, till it be not onely ſet, but ſet right again: ſo though we have been long not onely out of joynt, but even broken in pieces; and have ſuffered inexpreſſible pangs and pains; yet to this day we feel little or no eaſe, becauſe none have had us in hand, but ſuch

Empericks

Empericks and *Mountebancks*, as (wanting either skill or fidelity) have in stead of healing our wounds, inflam'd the distemper. None can set us right again, but only He, who is (under God) our proper *Physitian*, and Father of our Countrey. Then a *King* we must have, for none can extricate us out of all those difficulties and dangers in which we have so deeply involved our selves; none can give just and full satisfaction to all Factions and interests, but a *King*. And He, not a *Perkin Warbek*, nor yet a baffled *Richard*, but our lawfull *King*, CHARLES; without whom we are now convinc'd, that we can neither enjoy our birth-right in this world, nor Gods blessing in the world to come; notwithstanding all the former or later blasphemies of our *Rabshekehs*: After that *Saul* was annointed *King*, he was despised by some, as we read in the 10th Chapter of the first Book of *Samuel*: but it is to be noted, that God there calls those that despised the *King*, sons of *Belial*; (as having

having caſt off the yoke, for ſo the *Hebrew* word ſignifies.) Now you know it was the Devil who firſt caſt off Gods yoke, when affecting equality, he ſaid, *I will be like the moſt High.* And they are call'd the ſons of *Belial*, that did then and there caſt off the *Kings* yoke: but thoſe that caſt off the yoke of God, and the *King*; and of God in the *King*; (yea, though it were but king *Saul*) were themſelves but ſo many caſtaways; for they were of their father the Devil, ſaith our Saviour; there's their Pedigree. But the Text I quoted out of *Samuel*, adds withall, *that the band of men of chivalry, whoſe hearts God had touch'd, follow'd king* Saul *home to* Gibeah; whence I neceſſarily infer, that thoſe which in this generall deſire and endeavour fairly to compoſe things in difference, do not follow God and the King, ſhew plainly, that God hath not yet touch'd their hearts; which as ſoon as he hath done effectually, they will be brought to confeſs, that without the reſtitution of

King CHARLES to his native rights, we can in reaſon look for no ſolid ſettlement of Religion, or Law, libertie, or Propertie, Peace or plenty, honour or ſafety. To all theſe we can never be firmly reſtor'd but by the *King*; and the *King* not forc'd to come by his birth-right as a Conqueror, but fairly call'd in, either by this or the next Parliament: That as our ſins in chooſing heretofore, and hitherto cleaving to a factious Parliament, have almoſt utterly ruin'd us, ſo this, or a free Parliament (upon their and our ſerious repentance) may be inſtrumentall (under God) to make us ſpeedy reparation.

THE

THE FEAR OF

GOD

AND THE

KING.

Preſs'd in a Sermon,
Preach'd at MERCERS
Chappell, on the 25th of
MARCH, 1660.

TOGETHER WITH
A brief Hiſtorical account of the Cauſes of our unhappy Diſtractions, and the onely way to Heal them.

By MATTHEW GRIFFITH, *D. D.*
and Chaplain to the late King.

LONDON,
Printed for *Tho: Johnſon* at the Golden
Key in St. *Pauls* Church-yard, 166

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Dec. 21, 1926

TO HIS
EXCELLENCY,
George Monck,
CAPTAIN GENERAL
of all the land forces of *England*, *Scotland* and *Ireland*; And one of the *Generals* of all the Naval-forces.

MY LORD,

IF *you will be pleaſed to allow me to be a* Phyſitian *in the ſame ſenſe that all Morall* Divines *do acknowledge the Body-Politick (conſiſting both of* Church *and* State) *to be a* Patient, *then I will now give your* Highneſs *a juſt account, both how far, and how faithfully I have practiſed upon it, by vertue of my* Profeſſion. *When I firſt obſerved things to be ſomewhat out of order, by reaſon of a light* diſtemper, *which then appeared by ſome infallible in-*

dications; I thought it my duty, to preſcribe an wholſome Electuary, *(out of the* 122. Pſalm, *at the 6. verſe, in a* Sermon *which I was called to Preach in the Cathedrall Church of Saint* Pauls, *Anno,* 1642. *and I ſoon after publiſh't by command, under this Title,* A Patheticall Perſwaſion to pray for the publique peace*) to be duly and devoutly taken every morning next our hearts; hoping that by Gods bleſſing on the* Means, *I ſhould have prevented that* diſtemper *from growing into a form'd diſeaſe; yet finding that my preventing* phyſick *did not work ſo kindly, and take ſo good an effect as I earneſtly deſired; but rather that this my ſo tenderly beloved* Patient *grew worſe and worſe; as not only being in proceſs of time fallen into a* feaver, *and that* peſtilentiall, *but alſo as having received divers dangerous wounds, which* ranckling *and* feſtring *inwardly, brought it into a ſpirituall* Atrophie, *and deep* Conſumption; *and the parts ill-affected (for want of* Chriſtian *care, and skill in ſuch* Mountebancks *as were truſted with the cure, while my ſelf, and moſt of the Ancient*

cient Orthodox Clergie *were ſequeſtred and ſilenc'd) began to gangrene: and when ſome of us became ſenſible therof, we took the confidence, (being partly emboldened by the connivence of the* higher Powers *that then were) to fall to the exerciſe of our Miniſteriall* Function *again, in ſuch poor* Pariſhes *as would admit us: then I ſaw that it was high time, not onely to preſcribe ſtrong purgative medicines in the* Pulpit, *(contempered of the Myrrhe of* Mortification; *the Aloes of* Confeſſion, *and* Contrition; *the Rubarb of* Reſtitution *and* Satisfaction, *with divers other ſafe roots, ſeeds and flowers, fit and neceſſary to help to carry away by degrees, the incredible confluence of ill humours, and all ſuch malignant matter as offended) but alſo, to put Pen to paper, and to appear in* Print *(as in this imperfect and impoliſh'd piece, which as guilty of an high preſumption, here in all humility begs your* Lordſhips Pardon) *wherein my chief ſcope is to perſonate the good* Samaritan; *that as he cur'd the wounded* Traveller, *by ſearching his wounds with* wine, *and ſuppleing them with* oyle: *ſo I have*

here, both deſcribed the Riſe, *and* Progreſs *of our nationall malady, and alſo preſcrib'd the onely Remedy; that I might be in ſome kind inſtrumentall under* God *and your* Highneſs, *in the healing of the ſame.*

And for both my preſent undertaking, and dedication, St. Luke *(Chap.* 1.3.*) makes an Apologie;* It ſeem'd good unto me, having had perfect underſtanding of things from the very firſt, to write unto thee in order (moſt excellent *Theophilus*) that thou might'ſt know the certainty of thoſe things wherein thou haſt been inſtructed. *And becauſe we are now upon the point of recovery, and there is little viſible cauſe of danger, ſave onely by relapſing: therefore in a Sermon (which I was very lately cal'd to preach at* Mercers *Chappel) I have preſcrib'd an wholſome dyet (approv'd of in* Prov. 24. 21.*) & which I have here alſo publiſh'd; and I make no queſtion but if it be conſcientiouſly obſerv'd, it will ſerve to prevent all relapſing in this kind for the future. Yet becauſe Gods word is never more lively and mighty in operation, then when it is countenanc'd, and aſſiſted*

ſted with the power of the Sword; give me leave not onely to crave your Lordſhips patronage to this poor Vade-mecum; *but alſo your gracious concurrence, & couragious carrying on of what you have already ſo happily begun in the name and cauſe of God, and his Anointed, till you have finiſh'd this great, and good work, and brought it to perfection: That we, and our children (among whom your name will be for ever precious) may truly ſay of you, as the Roman Hiſtories do of* Fabritius, The Sun may ſooner be brought to alter his courſe, then you to alter your moſt heroick Reſolution. *My Lord, as it muſt needs grieve you to ſee theſe three diſtreſſed kingdoms lye, like a Body without a Head: ſo it may alſo chear you to conſider that the Comforter hath impowr'd you, (and in this nicke of time, you onely) to make theſe dead and dry bones, live; You may by this one Act ennoble and æternize your ſelfe more in the hearts and chronicles of theſe three Kingdoms; then by all your former Victories, and the long line of your extraction from the* Plantagenets, *your Anceſtors, which gave*

names

names to the Kings of England *for many generations. It is a greater honour to make a* King, *then to be one. Your proper name minds you of being St.* George *for* England: *your Sirname prompts you to ſtand for order: then let not panicke fears, punctilio's of humane policy, or State-formalities, beguile you (whom we look upon as* Jethro's *Magiſtrate, who was a man of courage, fearing God, dealing truly, and hating covetouſneſs) of that immarceſcible Crown of Glory due to you, whom we hope that God hath deſign'd to be the repairer of the breach, and the temporall Redeemer of your native Countrey. The caſe of* Rome *differs ſo much from our preſent condition; that what prudent* Fabius *reſtor'd by cunctation, you cannot now poſsibly compaſſe without expedition. All our hopes (under God) depend upon your skill at the Helme. Give me leave to conclude (as* Mordecai *clos'd with* Eſter (4.13.——) Think not with thy ſelfe that thou ſhalt eſcape in the Kings houſe, more then the reſt: for if thou forbeareſt at this time, then ſhall our enlargement and deliverance

riſe

riſe from ſome other place; but thou, and thy houſe ſhall be deſtroyed: And who knows whether God hath reſerv'd thee for ſuch a time as this? *Thanke God for the power and opportunity you have now in your hands; and pardon the ſeaſonable application by Him: who (as he is too old to fear, and too great a ſufferer to flatter) hath no other ambition, but to deliver his own ſoul, and the Nation, by ſincerely approving himſelf*

The humbleſt of your Lordſhips ſervants, and trueſt honourers,

MAT: GRIFFITH.

PROV. 24. 21.

My ſon, feare God, and the King, and meddle not with them that be ſeditious, or deſirous of change, &c.

GOD, and the King, at the firſt bluſh, ſeem to ſtand in the Text, like thoſe two *Cherubims* on the *Mercy-ſeat* (*Exod.* 37. 9.) *looking on each other:* yet with this difference, That God is an heavenly King, and eternal, 1 *Tim.* 1. 17. but the King is an earthly, and dying God, *Pſal.* 82. 6. — And yet in a qualified ſence, they are both *Gods*, and both *Kings*, and therefore both to be feared, as you are exhorted in the Text; *My ſon, feare God, and the King, and meddle not*, &c.

In which words (for my more orderly proceeding, and your better profiting) be pleas'd to obſerve with me theſe four principall parts, *viz.* A Preacher, and his Auditory; His Doctrine, and his Uſe.

The firſt, *viz.* This Preacher is a Prince too; and in both a tranſcendent.

The ſecond, *viz.* His Auditory, are Sons; and therefore reverent, and obedient.

The third, *viz.* His Doctrine is, *Feare God, and the king;* a Doctrine at all times moſt expedient.

The 4th. *viz.* His Uſe is, *Medle not with them that be ſeditious, or deſirous of change:* An Uſe at this time not impertinent. And therefore——

My ſon, feare God, and the King, and medle not, &c.

This Preacher, *Solomon*, and his Auditory, *Sons;* I will touch onely (as a *Præface* to my enſuing diſcourſe) in a word or two; for no *Præface* ſhould be long.

We

We find upon record (in the 16. chapter of St. *Luke*) that Rich man ſuing to Father *Abraham*, *ſub forma pauperis*, that one might be ſent from the dead to preach to his five ſurviving brethren: And though his Petition was denied upon an æquitable reaſon, yet it ſeems here to be granted: For if there be any Vertue more then ordinary in the Sermons of the dead, I hope there will now ſome good be wrought on, and in you; for here is one that preaches to you from the dead; and this *Eccleſiaſtes* was a *Non ſicut*; for whileſt he liv'd, he was confeſſed on all ſides to be the wiſeſt *Preacher*, and the wealthieſt *Prince* that ever ſpake out of a Pulpet, or ſwai'd a Scepter: and he that is both wiſe, and wealthy, can never want an Auditory: It is King *Solomon* that preaches here; I am but his Eccho; the plain ſong is His; mine's but the deſcant; the Text is His, mine's but the Paraphraſe, Gloſſe, or Commentarie: yea, ſhould I repeat but onely his Text once more,

you muſt acknowledge it to be an excellent Sermon, and a ſeaſonable one too: and God grant it may work kindly upon you at this time, as it hath in the worſt of times done on me, I thank the grace of God for it; and here I openly and ingenuouſly profeſs for my own part, that I never heard a better Sermon then this which wiſe *Solomon* preaches and preſſes here, *My ſon, fear God, and the king, and meddle not*, &c.

And as the Sermon is his, ſo I truſt I may truly ſay that his Auditory is mine: for though men were never of more different perſwaſions in this City, and Nation, then they have been of late; yet ſuch is my chriſtian charity, that there is not any one perſon in this great Aſſembly, to whom in truth and tenderneſſe of my particular affection, as well as in King *Solomons* genuine acception of the tearm, I may not ſay, *My ſon:* For (as the learned obſerve) the ſon he ſpeaks to here was not his ſon by natural generation (as the term is ordinarily uſed elſewhere) but only by

by paternall good affection: and ſo you are all my *Sonnes*; and ſo you ſhall be, not only whether you will, or no, but alſo whether I will, or not: for long ſince have I bound my ſelf to you (as St. *Bernard* ſpeaks, *ad Abbatem præmonſtratenſem*) in holy charity, even that love which never fails; and therefore no miſcariage of yours can make me cancell this *bond of perfectneſſe* (as the Apoſtle dignifies it) but as an old (though unworthy) Miniſter of the goſpel of Chriſt I muſt own, and call each of you, *my ſon*. Thoug ſome *Interpreters* (I muſt tel you) make no more of this loving compellation, then that *Solomon* (being an exact Preacher) uſeth here, what *Rhetoricians* call *Captatio benevolentiæ*; and ſo he ſaith, *my ſonne*, when he would gently perſwade his Auditory to feare *God, and the King*: As if he had ſaid (*as it was his full intent and meaning*) He that *fears God*, and the *King*, as he ſhould and ought, ſhall no longer be my ſubject or ſervant onely, but he ſhall be henceforward my ſon,

by

by my gracious acceptation, and adoption: And you all know well that it is no mean honour to be the reputed ſonne of ſuch a King, as King *Solomon*; or rather of a greater, better King then he, even of God himſelf, *whoſe ſons you are, if you fear him*, as he exhorts in the Text: *And not only his ſons* (ſaith S. *Paul* in the 8. to the *Romans*) *but heires too: Heires of God, and joynt heirs with Chriſt*; and that of no leſſe then two incomparable Kingdoms, *viz: The kingdome of grace in this life, and the kingdome of glory in the life to come.*

Hitherto, of the Preacher, *Solomon*; and his Auditory, *Sons*; which however they deſerve to be amplified, and embroider'd with variety of the moſt orient colours, yet I have purpoſely forborn, becauſe I told you that for this once, I would uſe them onely as *Præfaces*; and I hope you will the rather pardon me, becauſe by this means I am enabled to make the more haſt to the Doctrine of the Text, *Feare God, and the king*: which is a doctrine at all times

times moſt expedient: and herein let me again commend to your chriſtian obſervation, both a ſingle Act, Feare, and a double Object, *God, and the king.*

And becauſe theſe three terms, *Fear, God, King,* are better underſtood in the Theory, as notions; then obſerved in our practice, and conſcientiouſly obey'd; therefore inſtead of ſpending ſo precious time in opening the terms, and of telling you what you know well enough already; I ſhall onely intreat you to take ſpeciall notice of two things therein, which I believe to be moſt materiall:

One is, the conjunction and combination of theſe terms; for it is not, *Feare God* alone; or *fear* only *the King:* but it is, *Fear God, and the King,* both together.

The other is, the right order and diſpoſition of them; for it is ſaid here, firſt *fear God*; and then *fear the king, My Son, fear,* &c.

And now, If in the firſt place we have regard to the conjunction of theſe

theſe terms, we cannot but obſerve, that *God and the king* are coupled in the Text; and what the Holy Ghoſt hath thus firmly combin'd, we may not, we muſt not dare to put aſunder: for in the ſeventh Chapter of *Judges*, at the 20. verſe, The ſword of the Lord and *Gideon*, is ſpoken of as but one two-handed ſword; the Lord gives it, and *Gideon* girds it to himſelf: *Gideon* gives the blow, & the Lord gives the bleſſing; and Kings at their *Coronation*, have a ſword given them; the *Militia*; the power of life and death is put into their hands; for the King is Gods Sword-bearer, and he *bears not the ſword in vain*, ſaith the Apoſtle Rom. 13. 4. And therefore he bears it not in vain, becauſe God hath put it into his hands; and bears it with him. And there is no fighting againſt God but they fight againſt God, who reſiſt his Ordinance, and go about to wreſt the ſword out of the hands of his Anointed; whom (in the 105. *Pſal.* 5.) he hath fenced about with a *Nolite tangere*

re, &c. *Touch not mine Annointed*; for they that touch him, in the ſenſe there prohibited, offer violence to God himſelf: as he tells *Samuel*; *They have not reſiſted or rejected thee, but me*: ſo indiſſoluble is the conjunction of God and the King, and therefore, *my Son*, ſaith *Salomon*, fear both.

And this I preſs the rather, becauſe too many of late, and ſome to this very day, that are great pretenders to the fear of God, do not in truth fear the King at all: and having for the preſent diveſted him of all his native and legall rights, one of which is his power; they look upon him (as the *Philiſtines* did upon *Samſon* without his hair, in which his ſtrength lay) with ſcorn and contempt, as if he were as weak and worthleſs as other men: but let them remember how God renewed *Samſons* ſtrength, to revenge himſelf at laſt. Others (on the contrary) have ſeem'd ſo to fear the King, that they did not ſet the fear of God before their eyes; but as *Epheſtion* ſaid to *Alexander*, *An neſcis*

neſcis te Imperatorem eſſe, & leges dare non accipere? So theſe were ready to maintain that Paradox, or rather Heterodox, *viz.* That Kings may do what they liſt, and that they are to give Laws, but to live under none.

The plain truth is, both theſe are dangerous extremes; for he that in fearing God, excludes the King, is a pure hypocrite; and he that to promote the fear of the King, excludes the fear of God, is a prophane Paraſite: and therefore, that you may the better avoid both theſe dangerous rocks, on which ſo many have made ſhipwrack of faith and a good conſcience, let me entreat and exhort you, ever to joyn the fear of God and the King in your practice, as here *Salomon* doth in his Precept, *My Son, fear God and the King*; for this is the right combination and conjunction.

And if, in the next place, we have regard to the order and diſpoſition of theſe terms in the Text, we ſhall ſoon obſerve how God is firſt to be fear'd

and

and then the King: As Saint *Peter* reaſons, *Whether it is meet to obey God, or man? judge ye.* If God command one thing, and the King ſhould command the contraay, then I ſay, Gods command is to be prefer'd; and yet let me tell you, that the King is not to be diſobeyed: for a true Chriſtian is obliged to a two-fold obedience; active, and paſſive: where the King commands things lawfull, there yeild active obedience, and know that it is your duty to do them: but if he ſhould command ſuch a thing as you may not lawfully do, then you muſt not reſiſt, but ſuffer patiently for your not doing it, and this is your paſſive obedience: and in both theſe you may ſtill keep a good conſcience: for as I ſaid but now, though God be to be prefer'd, yet God will not have his Annointed to be diſobeyed.

Indeed, ſome of the *Heathens* deified their king, as *Belus*, *Saturn*, *Jupiter*, &c. And the men of *Tyre* (*Act.* 12.) deified king *Herod*, crying out, The voyce

voyce of God, and not of man. But I must tell you, that the same spirit of truth that bids you both to fear, and honour kings, forbids you to adore them. The surest and safest way is this wch *Salomon* chalks out in the Text, *viz.* Firſt, to fear God, and then the King: whose sacred Person, and Function (as Gods Ordinance) merits at our hands, so much honour, fear, and reverence, from our outward and inward man, as can possibly stand with the due fear of God: and to speak freely, I shall hardly be brought to believe, that he doth make a conscience of fearing God, as he ought, who doth not for Gods sake (being so frequently and so strictly commanded thereunto in both the *Testaments*,) make a conscience also of fearing the King, as the expres's image, and Annointed of God himself. Then, *My Son, fear God, and the King*; and in thy fear, observe both the fast combination and coujunction; and also the right order and disposition of them.

And so I have soon done with the Doctrine,

Doctrin, which being ſo cleer in it ſelf, and (like a Mathematicall Principle) ſhining by its own light, needs no farther demonſtration: and give me leave to tell you, that hitherto I have contracted my ſelf on purpoſe, that I might have ſomwhat the more time to ſpend on the fourth and laſt part of my Text, which in the diſtribution of the words into parts, I cal'd the Uſe and Application, in theſe words; *And meddle not with them, &c.* And herein I ſhall a little enlarge my diſcourſe (according to the *mode* of theſe *reforming* times, which commonly inſiſts moſt upon *Uſe* and *Application*) and for this once I ſhall do it the rather, becauſe both the *ſimple neceſſity* of preſſing this ſo ſeaſonable a point, and alſo becauſe I am convinc'd in reaſon that your *Chriſtian expectation* call's upon me for it; and you ſhall have it *fully* and *faithfully* God willing.

The words in the *Originall* are of a *large* extent, and accordingly rendred by divers of the learned, diverſly. For

Pagnin out of the *Hebrew* reads it, *Et cum iterantibus iniquitates ſuas, ne miſceas te:* that is, mingle not thy ſelfe with ſuch as iterate their iniquities.

The *Caldee paraphraſe* hath it, *Et cum ſtultis ne miſcearis:* that is, Be not thou mixt with fools.

Cardinal *Cajetan*, and divers others tranſlate it, *Et cum mutatoribus*, &c. that is, Have thou nothing to do with ſuch as are *Changlings*: and to ſhew that by *Changlings* he doth not mean ſuch *ſilly ſouls*, as this too *cenſorious*, and *over-credulous* age call's *Pure naturalls*; *Vatablus* renders it, *Et cum rerum novarum ſtudioſis*, &c. *Meddle not with ſuch as are deſirous of change:* for all ſuch for want of the *true fear* of God, do commonly prove moſt *unnaturall* to their *king*, and *Countrey*, by *inwardly* and *inordinately affecting*, and outwardly *præpoſterouſly effecting innovation*, which is the greateſt *boutefeu* in a *ſetled eſtate*; and accordingly rendred *Socrates* ſo *odious* to *Athens*; *Cæſar* to *Rome*; and *Chriſt* himſelf to the *Jewes*, who

who generally look d'upon him as an *Innovator*, though God knows, and bears him witneſſe, that he came not to *deſtroy* the *Law*, but to *fulfill* it.

Our beſt and laſt Tranſlation reads it, *Meddle not with them that are ſeditious*. Here then we have divers learned men of divers *mindes*, in rendring the words out of the *Hebrew* context. Each of them abounds in his own ſence; and each of theſe ſences may be *true*; ſure I am they want not good *authority* to *juſtifie* their ſeverall readings. And think not this ſtrange; for I muſt tell you that the *Holy tongue* is but a very *narrow* language; and ſo one word in *Hebrew* ordinarily ſignifies divers things; as I could give you many inſtances, but that this in the Text is ſufficient. And ſure I am, that very good *uſe* may be made here of the *ſeverall readings*; and ſince we are now upon that which I call the *Uſe* of my Text, it will I hope be well worth the while to *ſee* and *obſerve* what wholſom *Leſſons* we may learn from all, and eve-

ry of these four *Translations*. The first whereof reads it, *Keep not company with customary sinners*: and if you say, why not with them? The princely Prophet *David* tells you the reason (*Psal.* 1.1.) where he saith, *Blessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners, nor sate in the chair of the scorner*; which are but so many *degrees* of sinne: And it is most certain, that he who *walkes* in the *counsell* of the ungodly, and *stands* in the *way* of *sinners*, will e're long come to *complacency* in sin, and so to take up his *seat* in the *chair* of the *scorner*. Or as *Pagnin* renders it, *In cathedra pestilentiæ*, to signifie, that as an *habituated sinner* becomes at last a *scorner*; so a *scorner* like a *pestilentiall chair*, will mortally infect all that come near him: Then *my sonne come not* in his *walke*; *stand not* in his *way*; *sit not* in his *seat*; at least *keep* not *unnecessary* company with him; if either thou wouldst be *safe* here, or *saved* hereafter.

He that touches pitch (saith *Solomon*) *shall*

ſhall be defil'd. And as that proverb is true of *materiall* pitch, ſo it is much more of the *morall:* for ſome of the *Ancients* uſually reſemble a *cuſtomary* ſinner to *pitch*, if he *touches*, he *ſmutches* you: then *foule* not your *fingers* with him; or which is *worſe*, your *ſouls*. We read that as ſoon as the children of *Iſrael* were *mingled* with the *Heathen idolaters*, they *learn'd their works*. And elſwhere the *Text* ſaith, that *of the froward thou ſhalt learn frowardneſs*. But all cuſtomary *ſinners* are *froward*, and that from their *youth* up: and we uſe to ſay, that the *cloath* that is *dyed* in the *wool*, will never loſe it's *colour:* but all habituated *ſinners* are dyed in the wool, if I may ſo ſpeak; my meaning is, they wil *hardly* be *reclaim'd:* —*Didicit nebulone parente*, &c. Like *rotten apples* they *infect* the *ſound*: Then ſay of them as *Jacob* did of *Simeon* and *Levi*, brethren in evill; Into their ſecret let not my *ſoule* enter; My *glory*, be not thou joyned to their *aſſembly*, leſt you become as *wicked* and *phanatique as themſelves*; for in

this ſence that of Saint *Cyprian* is undoubtedly true; *Diſcit facere dum conſueſcit videre:* Here each *Spectator* becomes an *Actor*, and *acts* a part by ſeeing others *play*. The company and congregation of the *wicked* is the *Devils kingdome*: and take heed what is ſaid in *Eccleſiaſtical hiſtory* (that the *Devill* finding a *pure Virgin* in an *impure place*; he *entred* into her, and *really poſſeſs'd* her, giving this reaſon to the *Exorciſt*, *Inveni eam in regno meo*) be not true in you, that if the Devil find you in ſome corner-creeping *Conventicle*, or in any other *evill company*, or *unwarrantable place*, he do not (as *Lord* of the *Soile*) *ſeize* on you as ſo many *ſtraies*; and *enter* you in his *blacke booke* as his *proper goods* and *chattels*; and ſo your *latter end* prove *worſe* then your *beginning*.

Divines well obſerve that ſome *ſins* are *common* to all, as *Anger*; ſome *proper* to ſome *natures*, as *Ambition*: and to ſome *ages*, as *luſt* to *youth*, *avarice* to *old age*; ſome ſins are neither *naturall*, nor

nor *unnaturall*, as *ſwearing*; and ſome are againſt *nature*, as *gluttony* and *drunkenneſs*: But of all ſins it is moſt certain, that an *habit* once gotten, is *ſeldome loſt*: and therefore the *Cretes* uſed this as that which they conceiv'd to be the heavieſt *curſe*, *O may he fall into an ill habit!* preſuming that out of this, as it is the *ſtrongeſt ſnare* of the *Devil*, ſo it is *extream difficult* to *extricate* ones ſelf; for the Devill hath *præſcription* againſt all ſuch; and *Lawyers* ſay that *præſcription* hath the *force* of a *Law*: and S. *Chryſoſtome* ſaith, that it was much for *Jonas* to *recover* out of the belly of that *fiſh*: but it is a great deal *harder* to recover out of a *long cuſtome* of ſinne; which in ſome reſpects is held *morally impoſſible*. And therefore I ſay with *Solomon* in the Text, *My ſonne, feare God, and the King, and meddle not with them* that *iterate their iniquities*; ſo *Pagnin* reads it out of the *Hebrew*; and ſo you have the firſt Uſe.

But what *Pagnin* renders cuſtomary *ſinners*, the *Chaldee paraphraſt* reads,

Fools; Et cum ſtultis ne miſcearis; that is, *Blend not thy ſelfe with fools*: So that all ſuch as for want of the *feare* of *God*, and the *King*, keep ill company, and live in any ill cuſtome, are *ſtarke fools*: and though they be *wiſe in their own eyes*; yea, and paſſe in this world for *great Politicians*, as *Achitophel* in his time was call'd and counted an *Oracle*: yet as *Thamar* told *Amnon*, ſinne will make them to be *numbred* among the *fools of Iſrael*: for they that are *wiſe to do evill* (as the *Prophet* ſpeaks) but to *do well* have *no underſtanding*, are *Solomons fools*; and that I may not ſeem to ſay it only, I will prove that they have all the *characteriſtical notes*, and remarkable *properties* of *fools*. For

1. They are as *ignorant*, and *indocible* as any *fool*: *The oxe knowes his owner, and the Aſſe his Maſters crib* (ſaith the Lord in *Iſaiah* 1. 3.) but *Iſrael doth not know, my people do not conſider*. The *Apoſtle* ſaith, that they are *alwayes learning, yet never come to the knowledg of the truth*. And as *Militides* of *Athens* could not

tell

tell whether his *father* or his *mother brought* him forth: So theſe *know* not, *acknowledge* not their *holy Mother*, the *church*, wch was the *womb* that *bare* them, and whoſe *paps* gave them *ſuck*. And it is wel if they acknowledge their *father*.

Secondly, They are as *ſelf-will'd*, and *ſelf-conceited*, as any *fool*; tell them of their *ſchiſme*, *ſacriledge*, *ſedition*, *rebellion*, and any other *crime* of which they ſtand *guilty* by the *Law* of *God*, and the *King*: and they will not be *convinced* of their *wickedneſs*; and as *Salomon* ſpeaks of a *fool*; they *fear not* til they *feel* the *rod* upon their own *backs*. And elſewhere the ſame *Salomon* ſaith, *Seeſt thou a man that is wiſe in his own conceit? there is more hope of a fool then of him*; for of a *natural* fool God *requires* no more then he gives: but of theſe *wilfull* fools, he will *exact* a *reaſon*, and a *rockoning* of all their *miſdoings*. And let me adde, He that is wiſe in his own conceit, is both a *wiſe man*, and a *fool*; a wiſe man in his own *opinion*, and a fool in *all mens elſe*.

Thirdly, Like *fools*, they are all for the

the *preſent*: as the *Epicure* cryed, *Utere temporibus, præſentibus utere rebus*; they neither *foreſee*, nor *fear* a *change*: they ſlight *Chriſts counſell*, *Make unto you friends with the unrighteous Mammon, that they may receive you, failing, into their everlaſting habitations*. Though they cannot but be *ſenſible*, that *daily* and *hourly*, ſome of their *boon-companions fall*, yet they will not *believe* that they ſhall *fail*; And whereas *Salomon* ſends ſuch fooliſh *idlesbies* to the *Ant* or *Piſmire*, (Prov. 6.) *to conſider her wayes*, which *hoards* up *proviſion* in *Summer*, to *ſupport* her in *Winter*: yet theſe uſe a *fooliſh Proverb*, *Spend*, and *God* will *ſend*; and ſo like *Graſhoppers*, they *ſing*, and *ſport* away their *pretious time*, which the *Apoſtle* exhorteth all that are *wiſe*, by all means to *redeem*: And (as in the days of *Noah*) they *ſit down to eat and drink*, till the main *flood* of Gods *judgements overtakes*, and *overturns* them.

Fourthly, Like *fools*, they *preferre trifles* before *treaſure*: It is well obſerved by Saint *Auguſtine*, that there is nothing

thing *truly good*, but what we *cannot loſe againſt our wills*: ſuch are *God* himſelf, and the *good things*, which he hath *prepared* for us in *his kingdom*, where neither *moth* can *conſume*, nor *ruſt canker*, nor *thieves break in* and *ſteal*: and accordingly it is our *Saviours* counſel: *Lay not up for your ſelves treaſure on earth*, becauſe all *earthly treaſures* are ſubject to one, or more of the *miſchiefs* which I hinted but now: and yet theſe *fools* prefer a *ſmoke* of *honour*, a *blaſt* of *fame*, a *dream* of *pleaſure*, a *wedge* of *gold*, a *Babyloniſh garment*, and the like *tranſitory traſh*, before *bleſſed Eternity*. As when the *French Cardinal* was told by his *ghoſtly father* of the *fulneſs of joy* which is at Gods *right hand*, and *pleaſures for evermore*; he *fondly* replied, that if he might *chooſe*, he would not leave his *part* in *Paris* for his *part* in *Paradiſe*: ſo theſe *fools*, (with that *wealthy young Ruler*, which our Lord adviſed to *ſell all*, and *give it to the poor*, promiſing him *treaſure* in *heaven*, but he went away *ſorrowfull*, ſaith the Text) will not *leave*

that

that on *earth*, which they cannot *long keep*, to *receive* that in *heaven* which they *can never loſe*.

Fifthly, and laſtly, they are as *malicious*, and *miſchievous*, as any *fools*: It is *paſtime to a fool to do miſchief*, ſaith *Salomon*, (Prov. 10. 23.) *Sin* is his *bable*, he makes himſelf *merry* with it; and *lætantur cum malefecerint*, ſaith *David*; they *rejoyce* when they have *ruin'd* others; and *laugh* to ſee them *lament*. *Belſhazzars* ſumptuous feaſt was heighten'd by the *Hogo* of his delicious *meats* and *drinks*, as they were *ſerved* in the *veſſels* of the *Sanctuary*: No *bowls* to ſuch *Atheiſts*, like a *conſecrated Challice* to *carouſe* in; and no *fleſh* ſo *ſweet*, as that which the *Eagle rob'd* the *Altar* of: *Money* gotten by *ſtinking* means (as the *Roman Emperour* told his *ſon*) *ſmells* as *ſweet* as *honeſt gain*: *Lucri bonus eſt odor ex re qualibet*; what care ſuch *fools*, to *rend* and *tear* the *Churches garments*, ſo their *own* may be *whole*! or to *build up* their *Babels*, with the *ruines* of *Sion*; So that we may juſtly cry out with *Tertullian*,

tullian, Noſtra ſuffodiunt, ut ſua ædificent. And when they have *rob'd* the *Church* of her *patrimony*, and the whole *Kingdom* of her *ancient plenty*, then a *ſelf-denying Ordinance* (when there is *no more* left to be *taken away*) not only makes *ſatisfaction* for the *ſacriledge*, but *juſtifies* it to be no ſin.

And how *ſeverely* ſo ever *Divine* and *humane Laws cenſure oppreſſion, extortion, homicide, murder, ſchiſme, ſedition, rebellion, treaſon;* and if there be any thing *worſe*, that theſe *miſchievous fools* have *omitted*, yet it is now but *wiping their mouths* (with the *Harlot* in the *Proverbs*) and then they may ſay as *truly* as *ſhe doth*, that they have *done no wickedneſs*. And the Prophet *David* aſſigns the *undoubted cauſe* of all theſe and all other *evils*, where he ſaith, *That God comes not in all their thoughts*; that is, they never think upon God as a *juſt Judge*: and ſo they *fear* not *him*; for if they did, they would *fear* the *King* too; for they that *flatter* themſelves that they do *fear* the one, when yet they *live* in *open oppoſition*,

and

and *actuall rebellion* againſt the *other*; are ſuch *fools* in the Text, as you are *charg'd* not to *mingle with*: *My Son, fear God and the King, and mingle not with fools*; and ſo you *ſee* what *uſe* are you to make of the *Chaldee* Paraphraſe, reading of the words out of the *Hebrew* context; and I call the *ſecond Uſe*.

But, in the *third place*, I told you that Cardinal *Cajetan*, and *Vatablus*, render the words both to *one* ſenſe; for *cum mutatoribus*, ſaith the *one*, *Cum rerum novarum ſtudioſis*, ſaith the *other*: *My ſon, fear God and the King, and meddle not with them that are deſirous of change*; and ſo *one* of our *Engliſh tranſlations* reads it: and this by *degrees* brings the Text ſomewhat *neerer* to *the Times*, and more *home* to our *ſelves*; who (out of a *deſire of change*) have of late run through *all forms* of *Government*; and yet we have *done* nothing all the while, but what in us lay *undone* our ſelves, yea, they that took moſt *delight* in *ringing* of theſe *changes*, cannot yet give any *ſatisfaction* to themſelves for the *preſent*; and much

much leſs can they *aſſure* themſelves of any *ſound ſettlement* for the *future* in the way they took; for as *Tacitus* (an excellent *Hiſtorian*, and great *Stateſman* in his *Time*) gravely obſerves, All *changes* in *Government* commonly do, *cheat* them moſt at *laſt*, who at *firſt*, did moſt *deſire* them.

True it is, that this *deſire of change* is in all by *nature corrupted* by the *fall* of our *firſt parents*, yea, even *before* the *fall*, the *deſire of change* was the very *firſt bait*, with which the *Devil angled* for *Adam* and *Eve* in *Paradiſe*; who, though they were *created* ſo *holy* and *happy* that they could not well be *better*; yet as ſoon as the *Serpent*, or the *Devil*, or rather the *Devil* in the *Serpent* had *ſuggeſted* to them (*Gen.* 3. 5.) *Ye ſhall be as gods*, &c. they fell ſtraight to *nibbling*; and ſo by *eating* of the *forbidden fruit*, they have ever ſince *ſet all their childrens teeth on edge*, as the Prophet ſpeaks.

It is *hard* for a good *Hiſtorian* to ſay on the ſudden, how many ſeveral kinds of

of *government* were *ſucceſſively* introduced among the *Romans*, by this *inſatiable* deſire of *change*: It is notorious that they had *Kings*, *Senators*, *Dictators*, *Tribunes*, *Conſuls*, *Cæſars*, &c. of ſome of which that jeer was ſtarted *Vigilantiſſimum habuimus Proconſulẽ*, &c. We have now had a moſt *vigilant Proconſul*, for during the *whole time* of his *Conſulſhip*, he never *ſlept*, meanig that he was *elected* at *noon*, and *diſcarded* before *night*. And by name, *Galba*, *Otho*, and *Vitellius*, three of their noted *Emperors*, enjoyed their *Dignity* ſo *ſhort* a *ſpace*, that *Apollonius* wittily term'd them *Theban Emperors*: whereby he did *inſinuate*, that as the *Thebans* were *Lords* of *Greece* but a *ſhort time*; ſo theſe three continued *Emperors* of *Rome* but a *few Moneths*: ſo *inconſtant* was the *humour* of the gyddi-headed *Romans* in thoſe days, that whom they had but newly *ſet up*, without any other reaſon then a mere *affectation* of *novelty*, and *deſire of change*, they *ſoon* after *pulled* down. And no marvell, though the

luxuriant

luxuriant Romans, that then knew little of God, were ſo deſirous of change, when as we finde Gods own people, the *Iewes*, not onely *troubled* with a *ſpice*, but *deſperately* ſick of this *vertiginous* diſeaſe: for they had their *Dukes*, or *Leaders*; their *Iudges*; their *Prophets*; their *High prieſts*, their *Kings*; and for a time they had an *Inter-regnum*, and *no king in Iſrael*, beſide divers other horrid *jawfalls* in government.

And if we draw neerer *home*, we cannot but take notice how *prædominant* in all ages this deſire of change hath been in all *parts* of *Chriſtendome*. What *chopping* and *changing* hath there been in *Bohemia*, *Portugall*, *Polonia*, *Suevia*, &c. To which I might add the *Low Countreys*. And the *Kingdom* of *Naples* hath ſo often *chang'd* their *Governours*, that at laſt their *Eſtate* was repreſented in an *Aſſe*, that having *caſt* his *Rider*, turn'd his *head backe*, to ſee who would be ſo *mad* as to *beſtride* him any more.

And even at this day the old proverb (*Mens humana novitatis avida*)

is in nothing truer then in the point of government: for all *States* have their *policies*, and *rule* by *Lawes*: So it hath been, so it should be with us; and so it shall be I hope e're long: For a man were *better* to *live* among the most *barbarous* people under heaven, then under an *absolute Tyranny*, or *arbitrary* government. *Lawes* there must be; and *lex à ligando*, saith the *Etymologer*: It is call'd a *law* from *binding*; all *lawes* are like *yokes*: and this it was that formerly rendred this *Monarchy*, though never so *gracious* in the *publique administration* of *justice* both *commutative*, and *distributive*, yet to seem so *grievous* to them that *feared* neither *God*, nor the *King*: These (like so many *beasts*) finding themselves *pinch'd* with a *yoke*, I mean that of *Gods Law*, and the *Kings*, did never lin *wincing* and *flinging*, till they had *cast it off*; though by *divine dispensation* it hath since come to passe, that while they would not *submit* themselves to Gods *Ordinance*, but went about by *unlawfull* meanes to *extricate* them-

themſelves out of one *preſſure*, they *fell* ſtill into an *heavier*; like the *fiſh* in the proverb, that *leaps* out of the *frying-pan* into the *fire*. Juſt as *Philip* of *Macedon* told certain *Græcians* that had *revolted* from him to *T. Quintus*, the *Roman Commander*; *Commutaſtis veſtram catenam politiore quidem, ſed longiore*: that is, You have *exchang'd* your *chain* (meaning their *ſervile* condition) for one that at firſt ſight ſeems a little better *poliſhed*, but you will find it in time to be much more *heavy*, and *laſting*. And this was in effect the genuine meaning of *Rehoboams* anſwer to his *diſcontented* Petitioners, *viz.* That they ſhould *feel his little finger far heavier then his fathers loins*; for whereas his *father* had onely *whip'd* them with *ſcourges* yet, he meant to *ſcourge* them with *ſcorpions*. Do you help me out in making the *application*, which the *exigency* of time *conſtrains* me to *contract*.

And as when *Jehoiakim* (in the 36. chap. of *Jeremy*) had with a *pen-knife cut the roul of parchment*, which *Baruch*

wrote from the *mouth* of the *Prophet*, and *caſt it into the fire*; then the Prophet *Jeremy* took another *roule*, and gave it to *Baruch* the *Scribe*, and he wrote therein *all* the words of the *book* which *Iehoiakim* burnt in the fire; and *there were added beſides unto them many the like words*; ſo that all he got by *cutting* and *burning* Gods *will* reveal'd in writing againſt both *him*, and his *people*, was onely to have more *judgements* firſt *denounced*, and then *inflicted* upon *him*, and *his*: So all they that *fight* againſt *God*, and his *Anointed*, inſtead of *diſingaging*, do the more *intangle* themſelves: and, like ſo many *unruly Colts*, get nothing by their *diſorderly* deſire of change, but onely to have the *brand* of Gods *indignation faſtned* ſo much the *deeper* in their *fleſh*. Thus they that *wittingly* and *wilfully reſiſt* Gods *Ordinance*, turn that which they reli'd upon as their *likelieſt* remedy, into the *worſt* of miſchiefes that could have befallen them.

And yet as the *Spies* that were *ſent* to

to *ſearch* the land of *Canaan*, reported that it was *a land that did eat up the Inhabitants thereof*. So it is pregnant in *Hiſtory*, that very few Nations (out of the meer deſire of change) will long endure any *government*, no nor ſcarce any *Governour*. The *Belgicke Commonwealth*, the *Kirke* of *Scotland*, the *Geneva diſcipline*, the *New-Englanders Utopia*, nor yet any *ſetled* in this Nation can pleaſe us long (who are yet in our wits) how then ſhall it *ſatisfie* the *two Arch-enemies* of all *rule* & government, the *Anabaptiſticall Independents*, and (the laſt *extract* of our *Reformation*) the *Nonſenſical Quakers*, who would (if they had power to their wills) ſoon *lay* the *axe* to the *root* of all *Magiſtracy*, and *Miniſtry* whatſoever.

And what the *prudent Italians* ſay by way of proverb, that the *life* of *man* is *ſhort*, of *Kings ſhorter*, and of *Popes ſhorteſt* of all: is now generally true of all *forms* of government; they are look'd upon as *ſhort-liv'd*, and *ſhort laſting*; and *all*, and *onely* becauſe of

this inordinate desire of change, especially in the *Anabaptists* and the *Quakers*, whose *principles* are *destructive* of *rule* and *settlement*; in which both our *being*, as men, and our *well-being*, as Christians, do under *God, and his Christ*, chiefly *consist*. Yet I will be bold to say, that if those very *Phanatiques*, who are now so *greedy* of *parity*, and so *fond* of *Anarchy*, could be made *sensible* of the many *miseries* and *mischiefs*, which naturally *sprout* from that *bitter root*, and were *bound* to *live* any *considerable* time in such a *confusion*, as they would bring us into; They would soon become more *weary* of that *Calfe* which now they do so unreasonably *idolize*, then ever any men were of the *worst* form of government that yet hath been heard of in any part of the habitable world.

Little do these men understand the *deceitfulnesse* of their own *hearts*, which like *Africke*, is ever producing *new monsters*: and *the God of this world* hath so *blinded* them, that they do little perceive

ceive the *corruption* of their *own nature*; which (like *ſome women* with *Childe*) often *longs* for ſuch things, as being had, would *deſtroy* them. I cannot more fitly reſemble theſe poor *ſeduc'd* ſoules then to *ſicke folks*, labouring of a *malignant feaver*: who by reaſon that their *palates* are *vitiated*, are not able to *diſtinguiſh*, during the time, *ſweet* from *ſowr*, with whom nothing *reliſhes*, and to whom nothing is *pleaſing* that the *Phyſitian preſcribes*: becauſe though the *Phyſicke* he adminiſters be *proper* and *wholſome*, yet they cannot be perſwaded to thinke it ſo, having *loſt* their *taſte*.

Then that I may a little *open* their *eyes*, I will ſhew them out of *Gregory Nazianzen* (in his excellent oration of Moderation to be us'd in divine matters) what *intolerable* miſchiefs are *engendred* by *confuſion*, *viz.* In the *aire thunderings*; in the *earth tremblings*; in the *ſea ſtorms*, and *ſhipwracks*: in *Cities* and *Families*, *ſtrife* and *contention*, *Diſeaſes* in the *body*, *death* and *damnation* in the

ſoule; for the *head* of this *Monſter* is the *Devill*; the *heart* is *diſcontnt*; the *eyes*, *envy*; the *eares*, *evill reports*; the *tongue*, *ſedition*; the *hands*, *rapine* and *bloodſheds*; and the *feet woe*, and *deſtruction*. Then *my ſonnes*, *fear God*, *and the king*; and *meddle not with them that are deſirous of change*; becauſe you are now *convinc'd* that they are like the *fruit* we call *Medlers*, which are never *good*, till they be *rotten*.

The *Mythologiſt* appoſitely illuſtrates this *ill affection* in a *fable* to this effect: Upon a time the *Frogs* petition'd *Jupiter* to grant them a *King*; in condeſcention whereunto he tumbled among them a *Log*: and after they had leap'd a while both on it, and about it, and found it to be *inſenſible*; then they *petition'd* again for a *King* that ſhould be *active* and *ſtirring*; and thereupon he ſent them a *Crane*, which ſtrait fell to *pecking them up*: The *morall* whereof ſhews plainly, that nothing can long give ſatisfaction to this natural deſire

of

of change; whether the *Governour*, and *government* be a *log*, or a *Crane*; *paſsive* or *active*; *clement* or *cruell*; *grievous* or *gracious*; yet ſuch as deſire change will ſoon *diſreliſh* both *him* and *it*; not ſo much becauſe he is *unfit* to rule, as becauſe they are *unwilling* to obey, either *him*, or any *other*: and though they ſometimes are ſo *well* that they know not how to *better* themſelves, and their *condition*, yet will they leave no *ſtone* unmoved to *unſettle* and *alter it*: and rather be *inſlav'd* by a *bad*, then *conſtantly endure* a *good*.

And, as in the *Poeticall fable*, *Mercury* could never *fit* a *garment* to the *body* of the *Moon*, becauſe *ſhe* is ever *waxing* or *waining*: ſo neither can any *form* of *government* long *ſuit* with the *humour* of the people, whoſe *reſtleſs* deſire of *change* is ſuch, that (like ſo many *children*) they commonly *cry loudeſt* for they know not what; and being *rebellious* by nature, ſince the *fall*, they *riſe up* againſt all *Power*, as it is *power*; not conſidering *that all power is of God*;

and

and therefore is to be *ſubmitted* to, not only for *fear* (as the *Apoſtle* ſpeaks in the 13. Chapter to the *Romans*) but *even for conſcience ſake.*

Rebellion is as the ſin of witchcraft, (ſaith God by his *Prophet*) and *mankind* being *bewitched* with it; it falls out for the moſt part with us, as it doth with *Witches*; that *chain* (ſaith *Delrio*) which the *Devil* makes the *Witch* believe to be of *gold*, ſhe finds (when the *miſt* is *diſpers'd*) to be but *copper* and *counterfeit*; and ſeeing her ſelf *deluded*, ſhe grows *diſcontented*; yet for want of *Grace*, *goes* on ſtill, as the *Devils drudge*, to the utter *undoing* of her *ſelf* and *others*: Thus, what ſome few yeares ago we *ſet up*, and both *approved* and *applauded*; yet now, when we have even *tired* our ſelves in the *ways of wickedneſs*, and *affliction hath given us underſtanding*; we do *juſtly* both *reject*, and *reſiſt*, as finding our ſelves *cheated*, *beggar'd*, and utterly *ruin'd* by our *own inventions*, I mean, this *deſire of change*: but the Lord in mercy *change our deſires* before it be too late;

and

and give us all grace *conſcientiouſly* to follow wiſe *Salomons* counſell in the Text, *viz.* To *fear God and the King*; and not *meddle with them that are deſirous of change.* And thus I have done with the third reading of the *words* out of the *Originall*, and the *Uſe* you are to make of it.

But our laſt *Tranſlation* runs, *Meddle not with them that are ſeditious*; for all ſuch, *qua* ſuch, *fear* neither *God* nor the *King*; and therefore were there no other reaſon, yet this one is enough to *deterre* you from *meddling* with them: but there be many more, as you ſhall ſee ere I have done, which I will touch onely with a light *Pencil*, and ſo conclude.

Sedition is defin'd to be an inſolent declination of ſelf-conceited ſubjects, from ſuch lawfull power as God hath ſet over them. Saint *Paul* (in the 13. Chapter to the *Romans*, 2.) hath this *Apoſtolicall Canon*, Let *every ſoul be ſubject to the higher powers*; where ſpeaking in the plurall number, of *powers*, he implyes, that

that there be *more* then *one*; divers *forms* of *government*, and *all* of them are *powers*: And the ὑπερ in each, hath an ὑπο, to its *correlative*; and the *higher* the *power* is, the more is our *ſubjection* obliged thereunto: But by our *Fundamentall Laws*, The *King* is the *higheſt power*, and all others that bear any rule among, and over us, are *ſubordinate* unto him: and St. *Peter*, (in the ſecond Chapter of his firſt *Epiſtle Generall*) aſſerts *poſitively*, that the *King* is *Supreme*; and the *Philoſopher* will allow *in unoquoque genere*, but *unum ſummum*. So that the *co-ordination* which ſome ſeditious perſons have ſo *fiercely* mantain'd of late, is *point-blanck* againſt, not onely *Religion*, but *right reaſon*. And as for the *new coyn'd* diſtinctions of the *conſiſtorian ſchiſmaticks*, whereby they have done their utmoſt to *enervate* the *Kings Supremacy*; and with the *Cardinall* in King *Henry* the 8. dayes, who *ſet up* his *Cap* above the *Crown*; theſe would *ſet up* their *Kirks* above the *King*; *Popery* and *Presbyterie*, both in

opinions

opinions and *practice*, *differ* in many things onely in *terms*) by a *Jeſuiticall* evaſion of *coordination*, and *ſubordination*; of the *Kings politick* capacity, and his *perſonall*; of *major ſingulis*, and *minor univerſis*, &c. Theſe, I ſay, and ſuch like *diſtinctions*, are but the *brain-ſick fictions* of *ſeditious Malecontents*, who caſt off the *fear* of *God* and the *King*, and when they have *wounded* their own *conſciences*, and all theirs, whom by ſuch *decoys* they have *drawn* in to ſide with them, in ſtead of *ſeriouſly repenting*, they *laugh* out ſome ſuch *new-fangled diſtinction*, and think therewith to *ſalve* up the matter. But the *Caſuiſts* ſay peremptorily, *Non eſt diſtinguendum, ubi lex ipſa non diſtinguit:* we muſt not *diſtinguiſh*, where the *law* it ſelf *diſtinguiſhes* not. But the *Law* in this caſe *diſtinguiſhes* not, as they know very well; and now you know it too, *Meddle not with them*; whom you *have*, and will *find* like the *Trojane Horſe*, whoſe *belly* was *lined* with *armed men*, who firſt *ſurpized*, and then *ſacked Troy: Et ab uno diſce omnes.*

And

And that I may the better take you off from *meddling* with the *ſeditious* hereafter, give me leave to *uſe* and *urge* two ſorts of *Arguments*: the one I will draw from the due conſideration of the *bad cauſes*; the other of the *ſad conſequences* of *ſedition*.

The former, which I take from the *cauſes* of *ſedition* looks upon them either as *primary* and *efficient*, or *ſecondary* and *ſubſervient*. The *primary cauſe* of *ſedition*, is the *Devil*; who as he works effectually in all *the children of diſobedience*: ſo he ceaſeth not to *ſtir* them up continually by his *perverſe* and peſtilent *ſuggeſtions*, and *infuſions* ſometimes *ſecretly* and *unſuſpectedly* to undermine, and ſometimes *openly* and *impudently* to *riſe up* againſt the *civil* Magiſtrate, who is *Cuſtos utriuſque tabulæ*; and whom God hath ſo often expreſly *commanded us* to *love, honour, ſerve, fear, obey, defend, preſerve, maintain, fight for*; and in a word, *To render unto him all his dues*, as the *Apoſtle* expreſſeth it, and preſſeth us, in the 13. to the *Romans* 7. *Render therefore*

therefore to all their dues, Tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour; but both, *tribute*, and *cuſtom*, and *fear*, and *honour* are the *Kings due*; God himſelf, who is Lord *paramount*, and the onely *great proprietary*, hath *made* and *declar'd* them ſo. And ſo we muſt not think in any of theſe kinds, that we *give* the *King* ſome-what that we may *juſtly keep*, as if it were *ours*; but we muſt *pay* them unto *him*, as a *debt due* unto *him*: And to ſignifie this the more plainly, St. *Paul* there doth not ſay *Date*, but *Reddite*. And our *Saviour* himſelf, to ſhew that *Chriſtian liberty* will ſtand well enough with *civill ſubjection*, uſeth the ſelf ſame term (in *Matth.* 22. 21.) *Render therefore unto Cæſar the things which are Cæſars, and unto God the things that are Gods*: where he joyns God and *Cæſar* together, to ſhew that both of them have their *diſtinct rights*; and that we muſt *pay* them to *both* accordingly: and that if we *defraud*, or *detain* the *dues* of the *one*, we muſt be *reſponſible* to the *cenſure* and

and *vengeance* of the *other*; which I *earneſtly* entreat the ſeditious to *chew* upon.

The later, *viz.* the *miniſterial cauſes* of *ſedition* are many and many: and therefore for brevities ſake I will hint but ſome few of them, which I conceive to be the *chief*, that you may *know* them to *avoid* them. And ſuch are

1. *Evill company*, and *counſell*; theſe the *Devil* uſeth as his *bellows* to *blow* the *coals* into a *flame*, which he firſt *kindled*, and *ſet on fire*. *Tully* (in his 3d. Oration againſt *Verres*) gives him this *ill character*, *viz.* That he was *Malus civis*, a bad Citizen; *improbus Conſull*, a worſe Conſul, becauſe like *Sylla*, he *look'd* more at his own *private gain*, then on the *publique good*; and *ſeditioſus homo*, a ſeditious man, that is, one that loved to engender ſtrife, and raiſe tumults by *ill arts* among the people, then which nothing is more *dangerous* and *deſtructive*.

Plato (in his fifth book *De republica*) makes both *luxuriancy* in *wealth* to be

one

one procreating cause of sedition: (as when *horses* are *pamper'd*, and provender prick'd, they grow *head-strong* and *unruly*:) And *extream poverty* and *begging necessity* to be another. For *Durum telum necessitas*: and our Proverb is, that *Necessity* hath no *law*: which holds not onely in this, that *poor folkes* seldome have the benefit of the *Law* for want of monies to *fee* the *Lawyers* (among whom might commonly overcomes right. *Absque dativo accusativo, Roma favere negat.*) But it holds in this respect too, because when men are in so *low* a condition, that they cannot possibly live in a *worse*, then they grow *male-content*, and seditious, that by *imbroiling all* they may *enrich* themselves; what care they in such a *desperate humour* to set other mens *houses* on *fire*, while they by the *help* of the *light* can *see* the *better* how to *run away* with their *goods*?

To which three, I might add *innovation* in government; when it meets with *faction*, *self-conceit*, *prejudice*, and *imbitter'd* stich and *contempt* in the

common people of the *Higher powers*; are so many *procreating causes* of *sedition*, which like an *unlucky constellation* ever *portends evill*, and never *produces* any *good* in a *setled State*: Wherefore since all the *causes* of sedition are so *evill* and *ominous*, *My sonne, meddle not with them that are seditious.*

And yet let me tell you, that the *consequences* of sedition are far worse: For

1. Sedition is ever *turbulent*, it sets all in an *uproar*; as you may observe (in *Acts* 19.) when *Demetrius*, and the *Craftsmen*, who were their *Craft-masters*, saw their *gain* by *Diana's silver shrines go down*, by St. *Pauls* preaching that they were no Gods which are made with hands; they strait *rose up* and like *mad men* ran to and fro, crying *Great is Diana of the Ephesians*, till they had soon put the whole *Citie* in *combustion* and *confusion*.

2ly. Sedition *fills* all places with *war* and *bloud-shed*; as both *Homer* illustrates in his βατραχομυομαχία; & *Josephus* (*de Bello Judaico*) shews at large the *barbarism* an

and *bloody-mindedneſs* of the *factious* and *ſeditious*.

Thirdly, the *needleſs quarrels*, and *groundleſs contentions* of the *ſeditious*, how ſlight ſo ever they ſeem at firſt, yet many times they (like *ſnow-balls* by *long rolling*) grow *vaſt* and *formidable*: and the *incredible Story* which *Paulus Jovius* tells of the *one*, became *authentique* and *demonſtrable*, both formerly in the City of *Jeruſalem*, and *Syracuſa*; and of late, in the *Fiſherman* of *Naples*; not to inſtance our own *ſad* experience at *home*, which can hardly be *parallel'd*.

Fourthly, *Sedition* many times *ends* in the *conflagration* of whole *Towns* and *Cities*, as *Virgil* Elegantly *portrays* it in that of *Troy*; *Jamq; faces, & Saxa volant, furor arma miniſtrat*.

Fifthly, How e'r the *ſeditious* commonly *work* like ſo many *Moles*, and *Pyoners under ground*; and like the *Gunpowder-Traytors* in *Vauts*, (as by jealous *whiſpers*, adle *ſhakings* of the head, *ſhrugs* and other *diſcontented* poſtures; ſcatter'd *libels*, ſcandalous *invectives*, puri-

tant *Pasquils*, *ambiguous* answers to *State-demands*; and a thousand other wayes of *undermining*) yet at last they *blow up* all with a *furiousness*, surmounting that of *Gunpowder*.

Sixthly, The plausible *Prologues* and *pretenses* of the *seditious*, do usually *determine* in a *tragicall Catastrophe*, as the *factions* between the *Guelphs* and *Gibelines*, though at first but *personall* (those engaging on the one side, these on the other) *over-ran* almost all *Italy* in the *conclusion*.

Seventhly, *Sedition* is most *impetuous*; & accordingly compar'd to such things as are most *active* & *destructive*: as to the *Sea breaking in*, which carries all before it. So to a *fire breaking out*, and a *plague* of *pestilence*; *Incipit ab uno, inficit omnes*.

Lastly, *Sedition* is a *pernicious evil*; *Thucidydes* stiles it, All kind of *evils*. And *nullum malum perniciosius*, saith *Plato* in his book last quoted; There is no *evil* more *pernicious* then *sedition*; for this *divides*, yea, and *discorps* a *City*: *Division* commonly ushers in *destruction*.

on. And accordingly, when the Prophet *David* would curſe the profeſſed enemies of *God*, he began there. *Divide, Deſtrue; Divide their tongues, and deſtroy them, O Lord, for I have ſeen violence and ſtrife in the City.* And all theſe *evils* of *puniſhment* have in one *part* or other in ſome *meaſure befallen* us, in one or other of the three *Kingdoms*; ſince ſo many of us for want of the true *fear* of *God and the King, meddled* with thoſe whom we could not chooſe but know to be *ſeditious*, by their firſt *kindling* the *coals*, and their *blowing* up the *quarrel* betwixt King and Parliament: till to *gratifie* their own *factions*, and *ſatisfie themſelves* and their own *friends*, they had brought us to this *generall want*, & *woes*, through *want* of *Religion*, (I mean the true *Proteſtant Religion*, as it was here *eſtabliſhed* in the *Church* of *England*, the *ſoundeſt* in *Doctrine*, and *neereſt* in *Diſcipline* to the *Primtive*, of all the *Reformed Churches* in *Chriſtendom*; and in ſtead of this *one*, which was truly *Antient, Catholique* and *Apoſtolique*, we are

now like *Corinth*, where any *Religion* under heaven may be found, ſave only the *true*.

Secondly, Of *Law*, for we have had for many years, no *benefit* of the *old* and well known *Laws* of the *Land*, but only an *Arbitrary government*, *chang'd* like an *Almanack*, from year to year, at the *will* of our *new Lords pro temporum ratione*.

Thirdly, Of *liberty*; which hath been no other of late, but meer *vaſſallage*, for if we did not what out *Task-maſters* liſted to *impoſe* upon us, *bonds* and *impriſonments waited for us*, (as Saint *Paul* ſpeaks of himſelf in the 20. of the *Acts*) *in every place*.

Fourthly, Of *Property*, for no man all this while, could with any *aſſurance*, call any thing he had *his own*; It was but ſtarting up a *Covenant*, *Ingagement*, or an *Oath* of *abjuration* for all; or *picking* a *quarrell* with any *particular* perſon, and then he muſt be *impriſon'd*, *pillag'd* and *plunder'd* without *bail* or *main-prize*.

Fifthly, Of *peace*; for when we did but *purſue* in our *actions*, or but *petition* and

and *pray* for *publike* peace out of never ſo good *affection*, we were *voted Delinquents, Malignants, Ill-affected.*

Sixthly, Of *plenty*, for this *City* and *Nation*, which for *affluence* in all kinds, was the *envy* & *admiration* of the whole earth, are now *reduc'd* to ſuch *extreme neceſſity* through the *continuance* of the *war*, and *maintainance* of the *Army*, that had no *enemy*; and the *generall decay* of *trade*, (there being no conſiderable *importation* or *exportation* of *goods* for many years,) that the *rich* are not *able* to *ſuccour* and *ſupport* the *poor* which are become *innumerable, quo ad nos*; and the *poor* muſt, e're long, either *fall* upon the *rich* mens *coffers*, or *eat up* one anothers *carkaſſes*.

Seventhly, Of *Truth, Juſtice, Charity, King*, and *God* himſelf; all which (ſave that there be a *few names* in *Sardis*; and that *God* hath an *election of grace* in all *places* and *ages*) ſeem among us, like *materia prima*, at this day, to have no other *being* then in *terms*. Indeed, all this while, the *prevailing factions* have

taken the Name of *God* into their mouths (as the Prophet ſpeaks in the 50. *Pſalm*) though the love of their *intereſt* made them *hate to be reformed*: and they had ſome *forms* of *godlineſs*, though in their works they *deny'd* the *power* thereof. And now, if you enquire how, and why all theſe, and divers other *unſpeakable evils* have laien upon us ſo *heavy*, and under moſt of which we languiſh at this day? you are fully anſwered in the *Text*: It is firſt for your *cuſtomary* ſins yet *unrepented* of; ſecondly, for your *fooling*, as *Solomon* uſeth the *term* in this book of the *Proverbs*; (Some mens *ſucceſs* in their *ſins* hath *fool'd* them into down-right *Atheiſme*): thirdly, for you *exorbitant deſire of change*, which hath thus by degrees *allay'd* your *pure wine* with *water*, and turned all your *ancient treaſure* into *traſh* and *trumpery*; and eſpecially, for your *meddling* with the *ſeditious*, whom you firſt *encourag'd*, *countenanc'd*, *aſſiſted*, *protected*, and *ſided with*, againſt all that was *cal'd God* among us: & now

you

you *reap* the *fruits*, and *eat* the *earnings* of your own *heads*, *hearts*, and *hands*; which I hope will be a *fair warning* to you, and all generations yet to come, to fear God and the King, as you are here exhorted, and to meddle no more with the *seditious*, for the *many*, *weighty* reasons already alledg'd. And yet, if we look wel upon the words, we shall find all these, and *more*, and *worse*, partly *expres's'd* in the *close* of the Text, which urgeth *this*; *For their destruction comes sodainly*; and *therefore my son, meddle not with them*; and partly *implied*, when he *queries thus*, *And who knows the end thereof?* Of either of which give me leave to speak but a word or two more, and no more.

It is observable that the Scripture seldome speaks of the *death* of Gods *servants*, but either with some *allay* of the *bitternesse*, and acrimony thereof; and thus it is call'd not a death, but a *departing*, a *dissolution*, a *sleep*, a *resting under hope*, a *refreshing*, &c. Or with some *addition* either of honour, as *Pre-*

cious

cious in the ſight of the Lord is the death of his Saints: Or of *happineſs*, as *Bleſſed are the dead that dye in the Lord*, &c. But when it ſpeaks of the death of the *wicked* (ſuch as are all *cuſtomary*, *obſtinate*, and *impenitent ſinners*; All *atheiſtical fools*; all *Innovators* that are *deſirous of change*; and all *ſchiſmatical* and *ſeditious* perſons) then it uſeth for the moſt part ſome *tearms* of *horrour* and *torment* by way of *aggravation:* And ſo they are ſaid *not to dye the common death of all men*; but to be *drown'd in deſtruction and perdition*; to be *ſwept away with the beeſome of deſtruction*; to *periſh in the gainſaying of Core:* And here *their deſtruction comes ſodainly*; which ſhews that there is both *violence* in the *motion*, ſince it is not death, but deſtruction; and alſo *celerity* in the *execution* of it; Since their deſtruction comes, it's ſpoken in the *preſent* tenſe, and comes *ſodainly*, and ſhall both take them away *unprepar'd*, and leave them no way to *eſcape*. As I might inſtance firſt in the *generall*, in *Cora*, *Dathan*, and *Abiram*, and the *two hundred*

hundred and fifty Princes of the congregation, men of renown, and all that sided with them in that *sedition* which they rais'd against *Moses* and *Aaron*, (Gods *Magistrate* and *High priest*) who were all *swallowed up quicke* by the *earth opening*; as we read in *Numb.* 16. which may serve as a *warning piece* to us, &c.

And next in many *particulars*; for fair-spoken *Absolom* (who seditiously assembled the mighty men of *Israel* together against his *Naturall* and *Civill father*, King *David*) was sodainy *twitched* up in the *forke* of a *Tree*, and so left *hanging* between *heaven* and *earth*.

So *Zimri* who at first *conspir'd* against, and then *slew* his *Master*, (King *Elah* (in 1 *King.* 16.) soon after *burnt himselfe* to death in the close of the same Chapter.

So *Sheba*, *a man of Belial*, for *blowing* the *trumpet* of *Sedition*, saying, *We have no part in David, every man to his tents, O Israel* (in 1 *Sam.* 20. 1.) was soon after *beheaded* by the *men of Abel*; and his *head* was *cast over* the *walls* to *Joab*, in the

the end of the ſame Chapter. Not to multiply Scripture inſtances; how e're they that are deſirous of change, and ſeditious men, may *flatter* themſelves in a *ſeeming impurity*; yet our own *Chronicles*, yea our own *ſad experience* abundantly teſtifie this truth, That *their deſtruction comes ſodainly*: How many *memorable* and *fearful examples* of *divine juſtice* in this kind have we ſeen of late, whoſe *puniſhment* was as *notorious* as their *ſin*. Then *my ſon, meddle not with them*; for (whether you look into the *Law* of God, or into the *Civill* Law, which is the law of *Nations*; or into the *Common Law* of *England*) ſtill you will finde, that their deſtruction comes ſodainly: and one would think that is *bad* enough; and yet I muſt tell you, or rather the Text it ſelf tells you, that there is a great deal *more* and *worſe* behind: For my Text is like a *Bee* that hath both *honey* and a *ſting*. It begins (as you have heard) with the *feare of God, and the King*, which is all honey: but if *Changlings* and *ſeditious* perſons

(of

(of which the world is too full) will none of this ſweet and ſoveraign honey, I mean the fear, which I ſpake of but now; yet whether they *will or no*, they ſhall *feel* the *ſting*; for their deſtruction comes ſodainly; there is their *temporall* death: And *who knows the end thereof* (ſaith *Solomon.*)

This *Quis ſcit* is a *Nemo ſcit*: This *interogation* is æquipollent to a ſimple *negation*: as if he had ſaid, No man *knows* it while he *lives* here; though this *Quis ſcit* hath begotten *infinite* and *intricate queſtions*; yet no man *alive* is *able* to *unriddle* and *reſolve* them; but the *ſeditious*, nor they neither till (as it is ſaid of *Judas*, *Act.* 1.) they *go to their own place*; and that you may not go *thither* for company, let me counſel you, as *Moſes* doth the *Iſraelites* (*Numb.* 16.) *Depart from the tents of theſe wicked men, & touch nothing of theirs, leſt that you periſh in all their ſins.*

And (which I muſt not forget) this queſtion of *Solomon*, *Who knows the end thereof? implies* that there is *more* in the deſtruction

deſtruction of the ſeditious, then a *meer* temporal death; for all men *know* the *end* thereof; it hints what St. *John* calls the *ſecond death*, viz. *Condemnation*, or in plain Engliſh, *Damnation*, which is æternal, *à parte poſt*, as the learned ſpeak: and *who knows the end thereof?* The *worme* (ſaith the Prophet) *never dyes*, and the *fire* never *goes out*. Then as you *love* your *lives*, and the *life* of your lives, your deareſt *ſouls*; and the *ſoul* of your ſouls, *ſalvation* it ſelf, *meddle not with them*: and ſo I *conclude* as I *began*, *My ſonne, fear God, and the King, and meddle not with them that are cuſtomary ſinners, fooliſh Atheiſts; deſirous of change, and ſeditious; for their deſtruction comes ſodainly, & who knows the end thereof.* And that we may never *know* it, the Lord by his *ſpirit* of *grace* work in us the true *fear* of *God*, and the *King*.

FINIS.